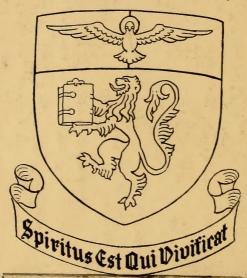
# FOUNDATION STONES OF A GREAT DIOCESE

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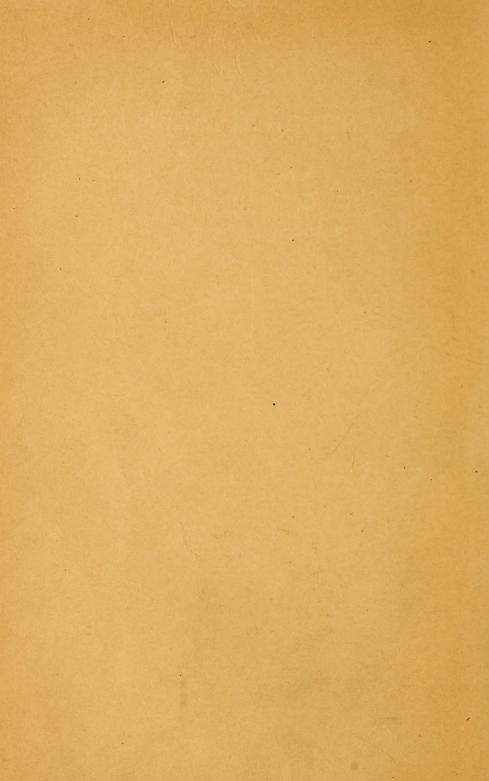
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#### BRIEF

## Biographical Sketches

of the

Deceased Bishops and Priests who Labored in the Diocese of Pittsburgh from the Earliest Times to the Present, with an Historical Introduction



#### By the

#### Rev. Andrew Arnold Lambing, LL. D.

Author of

"A History of the Catholic Church in the Dioceses of
Pittsburgh and Allegheny"

"The Sunday School Teacher's Manual"

"The Sacramentals of the Holy Catholic Church" Etc., Etc.
President of the Diocesan School Board.

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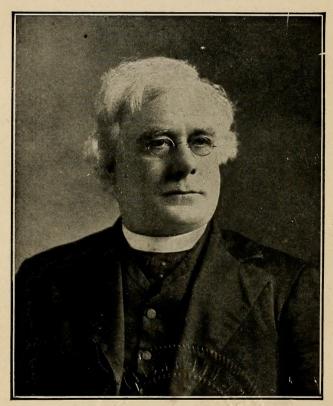
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REV. ANDREW ARNOLD LAMBING, LL. D.

#### TO THE

## Right Reverend Bishop

and the

## Very Reverend and Reverend Clergy

Who labored from the earliest times in this portion of the divine vineyard, and who "have gone before us with sign of Faith and repose in the sleep of peace", this brief account of their labors, privations, sufferings and triumphs, and tribute to their memory, is respectfully dedicated by one of their successors, on the forty-fifth anniversary of his ordination as a fellow-laborer in the same vineyard

THE AUTHOR

WILKINSBURG, AUGUST 4, 1914

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#### PREFACE

The account of the travels, labors, privations, sufferings, and not infrequently the heroic martyrdom of the early missionaries of the northern portion of the American Continent, carries the mind back to the Apostolic times, and we seem to hear the divine injunction, "Go ye, therefore, teach all nations," "Preach the Gospel to every creature;" and again we witness the prompt and zealous fulfilment of that Godgiven commission. Not only were the early Catholic missionaries the heralds of salvation to the rude children of the forest, they were also the benefactors of all mankind. To realize this it is only necessary to consider the permanent additions they have made to the world's fund of the knowledge of geography, ethnology, botany, medicine, mineralogy, the flora, the fauna and the other natural treasures and resources of the vast regions which they were, as a rule, the first to traverse, and of which they were the very first to give anything like a reliable and scientific account to the rest of the world. The Catholic missionaries were also the first to bring a civilizing influence to bear on the savage tribes they visited; for, while others who came in contact with them had as a general rule no higher objects in view than to trade with them, and later to take possession of their hunting grounds, whether that was effected by so-called purchase, by driving them farther back into the forests, or by exterminating them, or by all these combined, the study of the missionaries was first to teach them the saving truths of religion, and next to endeavor to instill into their untutored minds such ideas of civilization as they could be gradually made to grasp and reduce to practice.

As regards the history of the Church among us, after the country was fairly taken possession of and the pioneers began to form permanent settlements, and one or another of the very few priests began to visit the scattered Catholic families or colonies necessarily at distant intervals, it need not be a matter of surprise that we find very little historical information placed on record. The missionary's field was too extensive, his labors too arduous, and his time too well occupied for him to commit much of what he saw or did to writing, even if paper had been within his reach, which was generally far from being the case; and the few notes that he might have made were too easily mislaid or destroyed. A small number of valuable contributions were indeed made at an early day to our meager national church history; but it may be said that it is only within the last quarter of the past century that local, especially diocesan church history, began to receive anything like adequate attention. And it was none too soon; for much was irrecoverably lost, and

much more was following in its wake. The poet says:

"We take no note of time,

But from its loss."

Unfortunately we take no note of too many other things but from their loss. Let us pause for a moment and consider what the dioceses of

old Europe would give for our opportunities of recording our church history as it is being made. In their beginnings printing was unknown, writing material was scarce and costly, the learned were few, society was almost constantly in a state of perturbation, from which even the monasteries, which were the recognized seats of learning, were not always exempt; and the fruit of the labors of the few chroniclers was in almost constant danger of destruction. But let us not be unmindful of the labors of those industrious few, and let us learn from them to profit by our superior advantages.

As the Church became more perfectly organized among us, not a few of our bishops framed diocesan statutes requiring pastors to keep a record of the more notable events in the history of their respective congregations and missions—for most of them still had out-missions—but too often these enactments remained little more than a dead letter.

Tastes and talents differ, and for that reason persons with hobbies fill a place, and not infrequently an important place in the economy of human affairs; they are benefactors of mankind. Realizing that I had a taste and some talent for history, especially for local research, and feeling convinced that it was high time that something should be done in that line for the diocese of Pittsburgh, I turned my attention more than forty years ago to the task of searching out, collecting, collating, recording and publishing such facts in relation to our early religious annals as I thought might prove interesting to our Catholic people in the present, many of whom had not an opportunity of becoming acquainted with such matters, and invaluable to those who were to come after us. The results of these researches were at first offered to the Catholic public in a series of sketches of many of the congregations of the diocese, in the columns of *The Catholic Journal*, a religious weekly then published in Pittsburgh. The paper, as will be noticed in the course of this work, suspended publication after a brief career; but the work of research was continued, and in 1880 the writer published A History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny, which was well received. Bishop Gilmour, of Cleveland, pronounced it the best local Church history that had as yet been written. Although a number of local Church histories had been published previous to that time, it is believed that this work gave the first effectual impulse to the writing of diocesan histories, a work that has been and is still productive of much good in a field that cannot be too carefully cultivated. The investigation of our diocesan history, and also of our local secular history, has been continued till it may be said without presumption that the writer has become the authority on both subjects.

In the meantime a number of the older citizens of Pittsburgh and vicinity organized "The Old Residents' Association", to which those only were eligible who had been residents for at least fifty years; its object being to meet together periodically and rehearse "the deeds of the days of other years", and read an occasional paper on kindred subjects. But while the meetings were entertaining and instructive, they put little on record for future use. Although the members were all non-Catholics, the writer was occasionally called upon to prepare an historical paper and take part in the discussions, not being old enough as yet to become a member. Deprived of this privilege he organized "The Ohio Valley Catholic Historical Society"; but neither it nor the

other met with the looked-for success, and the Old Residents resolved themselves into the "The Historical Society of Western Pennsylvania". The Catholic society was then dissolved so as not to interfere with the newly organized association; the writer became a member of it, soon after secretary, and later on president, an office which he held for a long term of years till he resigned. On January 1, 1896, Mr. Andrew Carnegie named him one of the trustees of the Carnegie Institute, Pittsburgh; and later, when the Carnegie School of Technology was founded, he was appointed a trustee of it also.

Aware of the interest he took in the history of the diocese, his familiarity with the subject, and the large amount of data of every kind he had collected, he was frequently importuned by both the bishops and clergy to rewrite the history of the diocese, as no one else, it was felt, was so well equipped for the work, and perhaps never would be; and most probably no one else would be willing to undertake it. was convinced, however, that such a revision was not advisable, both because so much additional information had since been collected on the period which it embraced, and because so much history had been made since that time; and if justice were to be done to the subject, nothing was left but to begin anew. This would be a great undertaking for a person with the care of a large congregation, and with no little extra work on hand, and he could hardly expect to complete it in a satisfactory manner. One must be familiar with such work to realize the amount of time and labor it requires. On the other hand he felt it to be a duty which he owed to the diocese, to his brethren in the sacred ministry, to the Church in this country and to the cause of religious and secular education. At length, in 1901, he yielded so far as to undertake a series of brief sketches of the life and labors of the deceased bishops and priests who had served in the territory embraced in the diocese, from the earliest times. These were published in The Pittsburgh Catholic, and ran through nearly three years. Much religious and secular history was necessarily introduced into the sketches, and they attracted no little attention not only from the Catholic clergy and laity, but also from the general public. Not to disappoint his numerous friends who continued to importune him he concluded to compromise and revise the sketches, introduce more religious and secular history, and preface the whole with an extended historical introduction.

Mention has already been made of the series of articles in the two Catholic papers and the history of the diocese. To these should be added a large number of historical articles in both religious and secular newspapers, and historical papers and lectures read and delivered on various occasions, including the centenary celebrations of a number of western Pennsylvania towns, etc. Among other historical data, he has a large number of valuable historical documents, letters, books and pamphlets—everything of the kind he could lay his hand on—such as a brief English and another German biography of the illustrious Very Rev. Demetrius A. Gallitzin, and two English and a German Life of the same distinguished missionary; a German history of the Benedictine Order in this country published in 1874; a number of sketches of congregations; a large number of letters to Rev. Thomas Heyden, of Bedford, and drafts of his replies; still more of Very Rev.

James A. Stillinger, of Blairsville, the first vicar-general of the diocese of Pittsburgh; of Rt. Rev. Francis P. Kenrick, D. D. Bishop of Philadelphia, and later of Baltimore: letters of Rt. Rev. Michael O'Connor, D.D., first bishop of Pittsburgh; and many from other persons. Another important source of information is the Catholic Directories, a series of year-books, published not always under the same title, the first number of which appeared in 1817 and the second in 1822. In 1833 it began to appear annually, and has continued to the present, with the exception of the years 1862 and 1863, when it was impossible to secure the necessary statistics on account of the Civil War then raging in this country. work is not free from minor inaccuracies, but it contains a vast amount of valuable information that it would be difficult if not impossible to gather from any other, or from all other sources. The writer has a full set of these, with the exception of 1817 and 1838. He has, to express it in one word, endeavored to secure information from every available source; and he takes this opportunity of expressing his obligations and his gratitude, not only to the Rt.Rev. Bishops and Clergy of the diocese, but also to his many other friends for the valuable and kindly assistance they have rendered him in the preparation of this work. Should some persons be disposed to think that he figures too prominently in some parts of it himself, he can only refer them to what has already been said in this *Preface*, to what immediately follows, and to what will be found throughout this volume. Much of what is related is derived from personal knowledge. He was born, reared, educated and ordained within the limits of the diocese of Pittsburgh; he has served more than forty-five years in the same diocese in country, town and city; and he has held a number of important offices that afforded favorable opportunities for acquiring information. He has had, besides, the most favorable opportunities for acquiring direct traditional knowledge as far back as the foundation of Catholicity itself among us. On his mother's maternal side he is descended from one of the six families that laid the first permanent foundation of Catholicity in the State west of the Allegheny Mountains, that of Unity Township, Westmoreland County, in the immediate vicinity of St. Vincent's Archabbey, in the fall of 1787—Simon Ruffner, a veteran of the Revolutionary War. And on his mother's paternal side he is descended from William C. Shields who settled in Armstrong County in 1798. His father's parents settled in the same county in 1823. The little colony of which Simon Ruffner was a member, bought the first property, owned by the Church in western Pennsylvania, that on which the church at Greensburg now stands.

The following are the principal historical works which he wrote in full or in part, or translated; his religious and other writings will

not be referred to in this place:—

Register of the Baptisms and Interments which Took Place at Fort Duquesne during the Years 1753, 1754, 1755 and 1756, which he translated from the French and published in 1885, with an Introductory Essay and Notes. In the same year he got from the Archives of the Marine, Paris, a copy of the Journal kept by Captain Louis Céloron during his expedition from La Chine, on the St. Lawrence, up that river, through Lake Ontario, into Lake Erie, across to the Allegheny River, down it and the Ohio, up the Miami, down the Maumee, and

through the lakes to the place of starting. He also secured from the archives of St. Mary's Jesuit College, Montreal, a copy of the Journal kept by Rev. Joseph Bonnecamps, S. J., the chaplain and scientist of the same expedition, both of which will be referred to more at length further on. The Historical Researches in Western Pennsylvania, Principally Catholic, a quarterly magazine, which he established in the summer of 1884, and which he transferred three years after to the late Mr. Martin I. J. Griffin, of Philadelphia, who conducted it ably to the time of his death as a monthly under the name of Catholic Historical Researches. In 1888 he wrote a considerable part of the History of Allegheny County, Pennsylvania, in two large volumes; and in the same year he also wrote the greater part of the smaller Centennial History of the same county, which appeared in connection with the centennial celebration of the county's erection, September 24. He contributed largely to the Standard History of Pittsburgh, a goodly volume, edited by Mr. Erastus Wilson, and published in 1898. In it the editor says of him that "He has done more than any other one man to place in permanent form the valuable and fast-perishing early records". He was also one of the associate editors of Pennsylvania Historical and Biographical. published in two large volumes in 1904, for which he wrote the entire history of western Pennsylvania, besides other portions. Four years later he was one of the associate editors of A Century and a Half of Pittsburgh and Her People, in four volumes. And he was lately employed to revise the History of Armstrong County, Pennsylvania, which extends from the earliest times to 1883, for a new history of the county which is being prepared. These facts will give the reader an idea of the training he has had in searching out, writing up and publishing our local religious and secular history.

A number of priests served in the diocese for only a short time during the various periods of its history, and it is sometimes difficult to decide whether they should find a place in these Sketches or not, and others labored in it as it was before the formation of that of Erie, and later when that of Altoona was cut off. In treating of these the writer has used his best judgment. It will also be noticed that there was no little moving of priests from place to place in the early days of Catholicity among us, without any apparent reason or authority in many instances. But it should be borne in mind that not a few of these came to America owing to the disturbances in most of the countries of western Europe at the close of the eighteenth and the early part of the nineteenth centuries, and before the establishment of the hierarchy on this side of the water, and they would often find it difficult to know who was their ecclesiastical superior. Some of them went where they thought they could do the most good, and others where fancy or interest led them; a state of affairs that continued in some localities long after the consecration of the first bishop, owing to the vast extent of the territory over which he held jurisdiction, and the difficulty of keeping in touch with its few and scattered clergy. And even after the diocese of Philadelphia was formed which embraced the entire states of Pennsylvania and Delaware and half the state of New Jersey, a priest could go about no little and still be under the same jurisdiction. There was also a lack of uniformity among the bishops themselves with regard to the conditions under which priests could and should be transferred from one

diocese to another, which is no matter of surprise when we consider the recent establishment of religion among us, and its rapid growth; and this was not fully adjusted, notwithstanding the decrees of provincial and plenary councils until the Third Plenary Council of Baltimore in 1884, when a uniform rule was not only established, but was required by the Holy See to be strictly enforced. It is but just also to remark that, occasionally certain bishops would be found who were not sufficiently imbued with the spirit of St. Francis of Sales.

It has also been thought necessary to give sketches of a few priests who could hardly be said to have labored at all in the diocese as it is now constituted, as well as notices of some towns and other places within the limits of the original diocese of Pittsburgh, but which are now cut off from it, on account of the intimate connection they had with the early history of the diocese as it is at present. Here too

the writer has used his own judgment.

It is much to be regretted that more could not be said of the zealous laymen and women who labored in many ways and made heroic sacrifices for the advancement of the cause of religion, both in the temporal and the spiritual orders; but, unfortunately so little has been put on record that all that could be said would necessarily be brief and unsatisfactory. It is only in later years that the laity are very properly taking a more active part in the management of the temporalities of the Church among us. In this we see a movement that might possibly have been inaugurated at an earlier day; but it is not well to be too hasty in criticizing. It is commonly better and safer to take it for granted that the missionaries and pastors of those early days, familiar as they necessarily must have been with the circumstances in which they were placed, did what they felt was the best for the interests of religion.

It may appear a little strange to some of our younger readers at least, that in the early days of the Church among us, priests were always addressed as "Mr.", instead of "Father", or at least as "Rev. Mr". It was simply the custom of the times, and when bishops and archbishops conformed to it, it must be regarded as proper. Its adoption may, I think, be traced back to the times of the persecutions in England and Ireland, when it would not have been prudent, and might have been extremely dangerous, to address a priest by any title that

might even have given a clue to his identity.

It is needless to say that an amount of sameness will necessarily be found, especially in the shorter of these biographies, which it was impossible to avoid. A few errors, too, will doubtless be detected, but it is believed they will not be of a serious character, and rather such as relate, for example, to the date of the change of pastors in some congregations, due to imperfect records. Indeed it is often impossible to secure accurate information on such details, and the more so in the early days of our religious history, when records were not always carefully kept, and those kept were not infrequently mislaid or lost by such accidents as fire, etc.

The writer flatters himself that, in the Historical Introduction, he has succeeded in condensing a larger amount of correct historical information regarding southwestern Pennsylvania than has ever before perhaps, been brought within the same compass. Considering in

this connection, that the diocese of Pittsburgh alone, to say nothing of other and especially neighboring dioceses, is educating and training 54,129 children and youth in its constantly increasing schools, colleges, academies and other institutions of education and charity, he entertains the hope that this introduction and these sketches will be of no little service to both teachers and pupils in the study of history and geography in connection with the establishment and growth of our holy religion in these parts. Too many of our Catholic people are lacking in religious and public spirit, and it is due in a great measure to their imperfect acquaintance with our history that they do not occupy nor strive to occupy the place to which they are entitled. The services of the Catholic religion were the first to be performed in the forests and by the streams of western Pennsylvania—as of almost every other place in the Western Continent—and here is now located the most populous Catholic diocese but one (Brooklyn) in the United States, out of a total of eighty-four. And of the fourteen archdioceses of the country only five have a larger population than Pittsburgh, with its 480,000 souls.

The population of the cities and towns here given is taken from "The New Reference Atlas of the World", New York, C. S. Hammond and Company, 1914, in which we are told that, "The population figures are from the latest census or are estimated from the most reliable resources". Of course these populations are constantly increasing.

It only remains for the author to express his thanks for the encouragement he has received and the assistance that has been given him by the Rt. Rev. Bishop and by the priests and religious, the laity and the press in the preparation of this difficult and tedious work; while he entertains the hope that in spite of some minor errors and defects that could hardly be avoided, it will not be altogether unworthy of the subject.

These Sketches, when completed, will comprise two volumes, to which a third may be added should sufficient material be at hand, and the author be spared to write it. Nearly all the material for the second volume is now collected and to some extent arranged, and it is expected that it will be ready for the press in the course of a year.

A. A. L.

### BRIEF

Biographical Sketches of the Deceased Bishops and Priests
Who Labored in the Diocese of Pittsburgh From
the Earliest Times to the Present.

#### INTRODUCTION

#### I. ABORIGINAL TRADITIONS

For the student of the early history of the nations of the world there is a fascination in standing on the border-line between the mythical and the real, between fiction and fact, and straining the eyes of the imagination in all but fruitless efforts to penetrate the mists that hang over the unnumbered prehistoric centuries. So natural and in a measure so necessary is it for man to look back on those bygone ages, that all the nations of antiquity have done so, have peopled them with creatures of their imagination, and have endeavored to make them fully as real and far more poetic than the times in which they themselves It is not then a matter of surprise if the rude and unimaginative children of the American forests were animated with a like spirit. had their myths and traditions, the foundation of nearly all of which, like those of other primitive peoples, was little more than a distortion of the revelations that had been made to man in the beginning: such as the existence of a Supreme Being, the creation, the deluge, the immortality of the soul, the redemption, and a place of future rewards and punishments; while others related to the origin, the prowess, the migrations and other important incidents in the history of their ancestors. However meager and unsatisfactory these traditions may be, they are yet replete with interest; and they frequently tend to throw a light, faint though it be, on the subsequent history of early tribes and peoples.

But to narrow down the circle, and confine ourselves to the tribes that inhabited the territory within the scope of this history, we shall be able to arrive with some degree of certainty at the following conclusions, for they can hardly be called facts, regarding this section of country, between the prehistoric and the time at which the white man first appeared upon the scene. It must not be forgotten, however, that there is no little difference of opinion among antiquarians on some of these points; and while it does not enter into the purpose of this work to discuss these differences, it will be the study of the writer to give briefly the substance of such conclusions as have succeeded in finding a permanent place in history. Basing his deductions on these authorities, it appears certain that the first inhabitants of the valley of the Allegheny and upper Ohio Rivers of whom we have any knowledge were the Allegewi or Talligewi. And let it be said here, once for all, that many of the

aboriginal names both of tribes and of natural objects are variously spelled, owing to the fact that they were taken down phonetically, and that different sounds are frequently attached to different letters or combinations of letters by various European Nations; hence this point will not be again referred to. Our information regarding the Allegewi is vague in the extreme, but that they inhabited the basin of the rivers mentioned seems to be beyond reasonable doubt. Whence they came, at what time, which tribes they had to conquer to gain the ascendency, how long they were able to maintain it, and when they were forced to retire in the conflict between themselves and the invaders of their hunting grounds, it were futile to inquire. But before doing so, they succeeded in leaving a name—Allegheny—that will perpetuate their memory as long as a river flows or a range of mountains rears its head. It is disputed among antiquarians and ethnologists whether there was a distinct tribe of mound-builders or not; but, be this as it may, certain it is that there was an aboriginal people who built mounds, and the fact that some of their works still remain within the territory now claiming our attention, as will be noted in the course of this work, is sufficient evidence that they once dwelt in the territory around the head waters of the Ohio. In time the Lenni-Lenapi, one of the most powerful tribes or family of tribes on the continent, whose name is said to mean "original, or unmixed men", succeeded in gaining the mastery, only to yield in turn to the Iroquois, who soon became and long remained the terror of all the savage tribes from the shores of the Atlantic to the banks of the Mississippi.

At the date of the first appearance of the white man in the western part of our State, the territory was dominated by this people. They had succeeded in subjugating the Lenni-Lenapi, driving them to the east, and, in the language of the forest, "making women of them". They then settled on the banks of the Delaware River, which they named Lenapi-Wihittuck, or the river of the Lenni-Lenapi; but later it took its present designation from Lord de la Ware, Governor of Virginia, who entered Delaware Bay in 1610. The Iroquois afterward permitted the Delawares, by which name they now came to be known, to occupy territory in southwestern Pennsylvania and southeastern Ohio; and to be ruled by their own chiefs, subject, however, to them who were designated half-kings. The Iroquois were more commonly known as the Five Nations, and consisted of the following tribes, occupying the territory south of Lake Ontario in the State of New York, in the order here given, counting from east to west: The Mohawks, Oneidas, Onondagas, Cavugas, and Senecas. After they had conquered the Tuscaroras about 1712, and incorporated the remnant of that tribe into their confederacy, they came to be known as the Six Nations. The important part which they played in the early history of this country, and up to the end of the eighteenth century, entitles them to more than a passing notice. They were known to the Dutch of New Amsterdam (New York), who had a trading post at Fort Orange, now Albany, as the Magua; to the English as the Mingoes; to the French as the Iroquois; and to most other nations as the Mengwe. The designation Iroquois, which in the end prevailed, was given them by the French, because they were accustomed to close their public speeches with the word "hiro or iro", equivalent to the phrase "I have said, or, I have

finished", which was followed by a plaintive cry or rather grunt from the audience, best expressed by the word "koue". But they called themselves the "Hodenaumee", which signifies "they form a cabin". This derivation of the name, which is given by Rev. F. X. Charlevoix, S. J., in his History of New France, has been generally accepted by historians; but it is called in question, and I think, very successfully, and rejected by the late Mr. Consul Willshire Butterfield, a very high authority and author of a number of works on our early history. his "History of (Etienne-Stephen) Brule's Discoveries and Explorations, he shows that Champlain makes use of the name as early at least as 1615; and says: (page 127): "The name Iroquois was given these savages by the French. Charlevoix explains the meaning by referring it to the words used by those Indians whenever they came to the ending of an address, or speech in their councils. But this is undoubtedly an error, as the word is used by Champlain before any Frenchmen had ever been present at their meetings." He also speaks of Champlain's friendly relations with an Algonquin chief whose name was Iroquet (p. 15) which shows that the name was known among certain Indian tribes before the first appearance of the French at all.

So indomitable were they that they were not inaptly called the Romans of America. Remnants of other tribes were also found in the territory now under consideration, but so migratory in their habits and so insignificant in their numbers, that it is hardly necessary to refer to them; still their names will occasionally be met with as we proceed.

#### II. INDIAN NAMES OF CERTAIN STREAMS

It is believed that it will be of advantage to give the derivation and meaning of the principal streams that traverse this region, as occasional reference will be made to them in the course of our narrative. The most important of these streams is the Ohio, and it is to be remarked that the Indians, the French and the early English regarded the Allegheny and Ohio as one stream, and called it by the latter designation; the French seldom or never used the name Allegheny. It may be said that nearly all these names are of Delaware origin and are found in the writings of the Moravian Missionaries from Bethlehem, Pennsylvania, especially those of David Zeisberger and John Heckewelder. To begin then, with the Allegheny, it was known by several names. The Shawanese called it *Pelewa-sipu*, which means Turkey River. On the Historical Map of Pennsylvania the upper Allegheny is called Palawutheptki, and the lower, Palawuthepi, and still another name was Palawa-thoriki. It was also called Kit-hanne, the principal stream. It may be remarked that hanne is a suffix which commonly designates a rapidly flowing stream, while sipu signifies one calmer and more majestic; both, however, are frequently changed a little in combinations. Ohio exceeds, if possible, the Allegheny in the number of its names; but they will not be given in this place, as the designation Ohio succeeded in dominating all the others. It is disputed whether this name is derived from the Seneca words *Ho-he-yu*, meaning Beautiful River, which the French translated La Belle Rivière; or from the Delaware, signifying The Stream White with Foam. But without delaying to discuss the point, it may be said to be almost certainly derived from the

Seneca, that Indian tribe occupying the head waters of the Allegheny, where the windings of the stream and the high, wooded hills which confine its waters were most beautiful, and even now appeal to the fervid imagination. Red Bank Creek, which enters the Allegheny from the east sixty-four miles above Pittsburgh, and forms a part of the northern boundary of the diocese, between Armstrong and Clarion Counties, was known to the Indians as Legui-hanne, "a sandy stream". Mahoning, about nine miles further down on the same side of the river, was termed Mohon-hanne and also Mohelboteetam, "a stream flowing from or near a lick". Licks were certain places, more or less common in western Pennsylvania, where salt water oozed out of the ground, to which deer and other wild animals were accustomed to resort to lap up the saline waters; hence the name. Continuing down we come to the mouth of the Kiskiminetas River, which enters the Alleghenv from the east twenty-nine miles above Pittsburgh, and is the largest and most important affluent of that river. The name is derived from Giesh-gumanito, and means "make day light". The junction of the Allegheny and Monongahela Rivers forms the Ohio, the place being first known to the whites as "The Forks", or, "The Forks of the Ohio", and to the Indians as Da-un-daga, which simply means "The Forks". But after the French had fortified the place they called it Menachk-sink, that is, "Where there is a fence, or enclosure". It soon became known as the "Point", a name which it still retains. The name Monongahela is from Menaungehilla, and means "high banks of bluffs, breaking off and falling down in places". Pursuing our course down the Ohio, we reach the Beaver River, which enters it from the north twenty-seven miles below Pittsburgh, which is the most northern point reached by the Ohio in its entire course. The name is from Amockwi-sipu, "Beaver River"; or as other authorities will have it, from Amochk-hanne, "Beaver Stream". The Beaver is formed at New Castle by the junction of the Shenango and Neshannock Creeks. I have not been able to learn the Indian name of Shenango, but it is evidently related to the French name of Logstown, Chiningue: Neshannock is from Nishannock, signifying "both streams, or two adjoining streams". About ten miles from the Ohio the last important affluent of the Beaver comes from the east, passing through Butler town, the Conoquenessing, from Gunachquenesink meaning "for a long way straight". Returning we have to consider the two streams that form the Kiskiminetas, the principal of which is the Conemaugh, which means "Otter Creek". It rises in the western slope of the Allegheny Mountains in Cambria County, passes through Johnstown, and unites with the Lovalhanna at Saltsburg to form the Kiskiminetas nineteen miles above the mouth of that river. Loyalhanna rises in the Laurel Ridge, passes northwest through Ligonier and Latrobe and unites with the Conemaugh at the point just mentioned. Its name is formed from the Indian words Laweel-hanne, "the middle stream". It may not be uninteresting, at the end of more than a century and a half, when even the names of the then powerful Indian tribes are all but forgotten, to give, as an illustration, the way in which some of the names of streams, etc., were derived; and for that purpose let us take the name just mentioned, under which the Moravian Missionaries give the following note: "Le-la-wi, the middle; Lawi-lo-wan, midwinter; La-wit-pi-cat, midnight; La-wu-linsch-gan, the middle finger;

La-wu-linsch, the middle or palm of the hand." As a contrast to this might be presented for the amusement of the reader, the following derivation of the name of the Youghiogheny River, which was seriously given in public print, some twenty-five years ago, by a principal of one of the State Normal schools of western Pennsylvania. to this erudite state educator of subordinate educators, the word Youghioghenu came into existence under the following circumstances: A pioneer hunter was being pursued by an Indian who shouted as he ran, "Yough, yough!" But while he was crossing the stream, which the white man had already passed, the latter turning, shot him dead, with the expression: "Yough, yough again, eh?" And I wasted paper and ink enough to refute such nonsense. The name, however, came of more respectable parentage, and was formed from the words Juh-wiah-hanne, meaning "a stream running a contrary or roundabout course". It empties into the Monongahela fifteen miles above Pittsburgh. To conclude, we have Redstone Creek, which enters the Monongahela also from the east, about fifty-four miles above Pittsburgh, and almost immediately below Brownsville. It is not a stream of very much importance in itself, but as will be seen, the frequent mention of it in our early history, entitles it to notice. The name comes from Machk-e-u, "red", and ach-sin, "stone". Besides the Indian names of streams that have already been given, others that may occur will be noted as we proceed, and the present names of cities, towns and other places will also be given as far as it may be thought useful to the reader in enabling him to find places on the map or from personal knowledge.

#### III. FIRST APPEARANCE OF THE WHITE MAN

It is impossible to state with certainty who was the first white man to set foot on the soil of western Pennsylvania. It is certain that none of the early French Missionaries or explorers who penetrated to the Far West passed through southwestern Pennsylvania. Their first route lay up the St. Lawrence and Ottawa Rivers, and across the Huron country to the north of the lake of the same name. It is doubtful whether the intrepid adventurer and explorer, Robert Cavalier, Sieur de la Salle, passed down the Allegheny and Ohio Rivers as far as the falls of the Ohio, where Louisville now stands, in the winter of 1669-70, as some writers maintain, or not. The point is warmly disputed among the historians of our early days. If we consider the character of the man, his known courage, ambition and restlessness, and the object he had in view—exploration and conquest—there is nothing improbable But it must ever remain one of those historical questions that can never be either successfully affirmed or denied. For my own part, I favor the opinion that he did pass down those streams, and I have devoted no little study to the subject. It is, however, known with certainty, that French explorers and traders did come as far south as Kittanning, as early as 1727, if not earlier; and they continued to trade with the Indians down to the end of the French occupation of the western part of our State.

Reference has first been made to the French both because they were, according to the most authentic records, the first on the ground, and also because our popular histories, and even the text-books in our

schools, have been written with strong English bias, and not a few of them are still written in the same strain; so that from our childhood, we have been taught to look upon the English as in the right, as a matter of course, in claiming the territory, and the French in the wrong. This may be accounted for in several ways. First, there was the racial antagonism, or something akin to it, of long standing, which had been intensified by religious prejudice; to which were added the spirit of conquest and the avarice and ambition of persons or companies to whom large tracts of North-American territory had been granted. As early as March, 1564, Queen Elizabeth granted to her favorite, Sir Walter Raleigh, a patent for a vast tract of country along the Atlantic seaboard and back into the country to an indefinite distance; but whether it could be so interpreted as to include any portion of southwestern Pennsylvania, or not, it would be difficult to determine at this distant day, owing to the imperfect knowledge of the geography of the country they then had and the consequent indefinite terms of the patent. it is a matter of very little importance, as no possession of the territory was taken. On May 23, 1609, James I. granted a charter to a company at the head of which was Robert Cecil, Earl of Salisbury, for a tract of country extending two hundred miles north and as many south of Old Point Comfort and "up into the land throughout from sea to sea, west and northwest", as the charter expressed it. This established a claim to the territory of southwestern Pennsylvania. But a part of the same country was granted by Charles II. to William Penn by a charter dated March 4, 1681. The Penn's recognized the right of the Indians to the territory, and did not occupy it till their claims had been cancelled by some forms of a treaty and purchase, though some of these were very little to their credit, and the less said about them the This did not take place, so far as the territory included in the Diocese of Pittsburgh is concerned till after the expulsion of the French, in 1758. The savages tolerated the traders of both nations for the need they had of their goods; but when permanent occupation was attempted, they were not slow to resent it.

It is not known with certainty who was the first white man to set foot on the soil of this end of our State; but the following, which refers rather to West Virginia, will be given. While it is true that the English adventurers did not push into the forests with the same intrepidity as the French, still they crossed the "Allegheny Hills", as the mountains were sometimes called in the early days, soon after settlements were begun on the seacoast. Col. Henry Ward, who had built his cabin at the falls of the James River, sent one Mr. Needham west on an exploring expedition in 1654. He crossed the mountains, reached the valley of the Ohio, and in ten years' time is said to have discovered several of the tributaries, not only of the Ohio, but also of the Mississippi. Thomas Woods and Robert Pallam were commissioned by Major-General Wood, of Virginia, to cross the mountains "for ye findeing of ye ebbing and flowing of ye waters behinde ye mountains in order to the discovery of the South Sea". These men, with an Appomattox Indian, one servant and five horses, started from the Appomattox town in Virginia on Friday, September 1st, 1671, crossed the mountains and descended to what is known as the Falls of the Kanawha, where they marked some trees with branding-irons on the 17th; and returned

to the town from which they had started, on the 1st of October. In 1654, Captain Botts made a tour through the same country. Governor Spottswood, of Virginia, made an effort as early as 1711, to resist the threatened encroachments of the French, by an endeavor to establish the line of Virginia settlements far enough to the west to intercept the contemplated chain of forts of the French between Canada and the Gulf of Mexico, and as early as 1715 Father Marmet of Kaskaskia, wrote to the governor of Canada, "the encroaching English are building forts on the Ohio and Mississippi Rivers". In 1719 Governor Keith urged upon the Lords of trade the erection of a fort on Lake Erie. No settlement, however, had as yet been made on the territory embraced within the Diocese of Pittsburgh; but about the middle of the eighteenth century, great activity began to be manifested, as we shall see presently.

#### IV. EARLY FRENCH EXPLORERS

Turning again to the French, it is certain that Etienne (Stephen) Brulé, the youthful companion of Champlain, passed down the Susquehanna River on an exploring expedition to the head of Chesapeake Bay, and down that body of water some distance, and held communication with the Indian tribes on its banks, as early as the fall of 1615. And on the 8th of April, 1682, La Salle discovered the mouth of the Mississippi, and on the following day took possession of it and of all the vast territories drained by it and its countless tributaries in the name of his royal master, the king of France. This manner of taking possession was recognized to an extent at that time by European nations who discovered new countries; and in this case was tantamount to placing France in possession of all the territory between the summit of the Allegheny Mountains, on the east and the Rocky Mountains on the west, which was all that she claimed and fought for against the English on this side of the Mississippi. Soon the encroachments of the English—and by this term is meant all who spoke that language forced the French to adopt defensive measures. The treaty of Ryswick, concluded between the mother countries in 1697, had little effect on the relation of their colonies on this side of the water; and, while that of Utrecht, signed April 11, 1713, between the same parties, gave to England considerable territory in the New World, the possession of the country by the Six Nations, south of Lake Ontario, was the only part that seriously effected the French, cutting off as it did their direct communication with the south and southwest. The treaty of Aix-la-Chapelle, concluded in October, 1748, left the possessions of both parties here "the same as before the war". This was merely an evasion of the point that must come up sooner or later for final settlement, and a peaceful adjustment of it was becoming daily more and more out of The recourse to arms which this state of affairs foreboded, the question. is now to engage our attention.

Seeing the English pushing their explorations and settlements further and further toward the head waters of the Ohio, the French determined to construct a line of fortifications, both for defense and communication, from the St. Lawrence to the mouth of the Mississippi. Strategists, even with the imperfect knowledge of the geography then had as to details, were not slow in perceiving that the struggle for the

mastery of the West must depend largely on taking and holding possession of the Forks of the Ohio. From that day this point became the "Key of the West", from a military point of view, as it has since been from a commercial one; and as such it then attracted and has since held the attention of the civilized world.

Before the middle of the eighteenth century the gradual exploration of the country and the consequent knowledge of the fertility of the soil and the other natural advantages, led to the formation of land companies for the securing of large tracts of territory, although the Indian title had not as yet been extinguished. Among others a corporation known as the Ohio Land Company was organized in 1748, which consisted of Thomas Lee, President of the Virginia Assembly, Laurence and Arthur Washington (brothers of George) and ten other Virginians, and John Hanbury, a London merchant, who was to act as the Company's agent in England. They presented a petition to the crown for a large tract of country on the southern bank of the Ohio River, which was favorably received, and 500,000 acres were given them between the Monongahela and the Great Kanawha, with the further privilege of taking up lands on the northern side of that stream; certain conditions being imposed with regard to the settlement and fortification of it. In addition to certain preliminary negotiations with the Indians, more formal treaties were held, on which nothing need now be said, as the Company never carried out its object, for reasons that will appear in their proper place. A very important treaty, however, was made at Lancaster, Pennsylvania, in the latter part of June, 1744, between commissioners from Virginia, Maryland and Pennsylvania, on the one side, and delegates from the Six Nations and other subordinate tribes, on the other, regarding the relations between the whites and the savages, concerning the granting to the former permission to occupy lands west of the mountains. It lasted three days, and may be looked upon as a typical one, the main point being to keep the savages as much as possible under the influence of strong drink, and thus secure their consent to whatever propositions might be made.

# V. THE COMING STRUGGLE FOR THE MASTERY BETWEEN THE FRENCH AND ENGLISH

Forebodings of the coming inevitable struggle between the French and English could no longer be concealed or disregarded, and they began to watch each other's movements more closely. In this struggle the Six Nations and the remnants of the other tribes occupying the western part of our State and the adjacent country must necessarily be an important factor; and it was of the very first importance to each party to have their support, if possible, and if that could not be had, at least their good-will. Perfect neutrality was, in the nature of things, out of the question. To the attainment of this end both nations, accordingly, addressed themselves; the English having in their favor greater facility in supplying the natives with articles of trade on account of the short distance they had to carry them; but having the equally great disadvantage, the unmistakable evidence which their movements gave, of their intention to occupy the hunting grounds of the savages and ultimately driving them out. With the disadvantages under which the

French labored in the matter of supplying articles of trade, they were well known to possess greater tact in dealing with the Indians, while they did not as yet manifest any desire for robbing them of their ancestral domain, but only of occupying certain points for purposes of trade and defense against the English. Thus matters stood in the middle of the eighteenth century.

The English took the initiative, the Executive Council of Pennsylvania sending Conrad Weiser, their official Indian interpreter, a man of remarkable integrity of character and one in whom the Indians had unbounded confidence, with messages and presents to the Indian village of Logstown, which lay on the northern bank of the Ohio about eighteen miles below the Forks. It had been founded only a few years before, and until the French occupation of the Forks, was the most important village in this whole section of country; but after the French gained their temporary ascendency, there is little further mention of it. was instructed to assemble the neighboring tribes, hold a conference with them, ascertain their disposition with regard to the English and the French, the number of their warriors and such other information as might be of future use; and then endeavor to attach them more firmly to the nation which he represented. Leaving his home east of the Susquehanna early in August, 1748, he reached his destination about the middle of the month, and, having successfully managed the affairs entrusted to him, he set out on his return on the 20th of September. From that time communication with the savages on the Ohio became more frequent, and began to assume what might be called a political aspect.

The French were not all this time idle spectators of the movements of the English, nor unacquainted with their ultimate object. the information he was able to obtain, the Governor-General of New France, as their North-American possessions were then designated, Poland Michel Barrin, Marquis de la Gallissonière, determined to send an expedition down the Allegheny and Ohio Rivers to ascertain the disposition and strength of the several tribes on those streams, win them over, take formal possession of the country, become more familiar with its geography, etc., and place the French in a better position to act intelligently and effectively in defensive operations. The expedition was placed in command of Captain Peter Joseph Céloron, Knight of the Royal and Military Order of St. Louis, and consisted of one captain, 20 soldiers, 180 Canadians, and about 30 Iroquois and Abenaki Indians. It set out from La Chine, on the St. Lawrence above Montreal, on June 15th, 1749, passed up that river to Lake Ontario, through it and the Niagara River, and along the southern shore of Lake Erie, to the mouth of Chautauqua Creek, reaching that point on July 16th. Ascending this stream to the lake of the same name, and passing through it, the expedition entered Conewango Creek and reached its mouth on the Allegheny River 186 miles above Pittsburgh, where the town of Warren now stands, on the 29th of July. Here a leaden plate, bearing an inscription to the effect that the country was thereby formally taken possession of in the name of the King of France, was buried, and a sheet-iron plate stamped with the royal arms was affixed to a tree near by. This manner of taking possession seems to have been peculiar to the French, and to have been employed only within the territory of the United States. A number of such plates were buried during this expedition, but none within the limits of the Diocese of Pittsburgh, although it is asserted in the Frontier Forts of Western Pennsylvania (vol. ii. p. 167) published by the State in 1897, that one was buried at the Forks on the 3rd of August, 1749. I effectually refuted that statement in a paper which I read before the Historical Society of Western Pennsylvania, March 10, 1898, and showed that Céloron was not within a hundred miles of Pittsburgh at that date, and that no plate was ever deposited there, the authority on which the statement is based being utterly unreliable.

The expedition continued its course, stopping at the several Indian villages; but the savages generally fled to the woods, and were with difficulty induced to return and hold a "talk" with Céloron. It was apparent that they did so rather from fear than from good-will, so successfully had the English presented the advantages of their friend-The commander was accustomed during this expedition to send in advance a half-breed. Chaubert de Joncairé, in a canoe with a few men to announce his approach, and assure the savages of his friendly This Joncaire was the son of a French soldier and an Indian squaw, was possessed of remarkable tact in managing the savages, and was successfully employed during the next few years in winning and retaining their allegiance, as far as it was possible. The expedition stopped for a few hours at Kittanning, which they called Attiqué, on the 6th of August, a place of which more will be said on a future page of this work; and then proceeded to the ruins of Chartier's old town, some twenty miles above Pittsburgh, where they spent the night. the morning of the 7th they continued their course, and stopped for dinner at Shannopinstown, an Indian village on the east side of the river, about two miles above the Forks, of which Céloron says in his Journal: "The Iroquois inhabit this place, and an old woman of that nation is their leader. She looks upon herself as a queen, and is entirely devoted This place is one of the prettiest that I have seen up to the English. to the present on the Beautiful River." This queen was a noted Seneca squaw, whose home was at M'Keesport, and whose name will recur The same evening the expedition reached Logstown, which the French called Chiningué—though it is difficult, both in this name and Attiqué (Kittanning) to determine from the Manuscript whether the final syllable is "qué", or "gué". But the name is evidently related to the little river Shenango, of which mention has already been made. Here Céloron found the Indians in considerable numbers, and very unfriendly; and they would undoubtedly have attacked him, had not his expedition been too strong. Still, while he remained there he kept himself carefully on his guard. He prolonged his stay till the 12th trying to negotiate with them; but it was evident to all that it was rather fear than any good-will that influenced their conduct. He then continued his journey, not stopping again within the limits of the State or our diocese. A few plates were buried at points further down; and having reached the mouth of the Miami River, above Cincinnati, he directed his course up that stream, crossed over by a portage to the head waters of the Maumee and down it to Lake Erie. Here the expedition divided itself, a part going to Detroit, and the rest returning to the St. Lawrence. Céloron concludes the very interesting and instructive account of the

expedition with these words: "On the 10th of November, I arrived at Montreal where I stopped two days. I then went down to Quebec to give an account of my expedition to M. the Marquis de la Jonquière," —who had succeeded Gallissonière as Governor-General—"I felt very happy, notwithstanding the fatigues of the journey, the poor fare, and the number of sick, to have lost only one man, who was drowned in the shipwreck of M. de Jonquiére. According to the calculations of Father Bonnecamps, a Jesuit and an expert mathematician, who made careful observations along the route, the journey is twelve hundred leagues. By mine and that of the officers of the detachment, it is more. But I am forced to state that the nations of these localities are very ill disposed toward the French, and are entirely devoted to the English. I do not know in what way they could be brought back. If violence were to be used, they would be warned of it in time and would take to the prairies from which they are not far distant. If our traders were sent among them, they could not sell their merchandise as the English, on account of the greater expense they would have to incur. Besides, I think it would be dangerous to make easier conditions with the nations that live on the Beautiful River, than are made at the other posts. A strong fortification would be of advantage, but there are inconveniences on account of the difficulties to be met with in the transportation of the necessary provisions and munition. I doubt if success would crown the undertaking, except by making a strong defense. I feel it my duty, from the knowledge that I have acquired of these places, to state these facts at the conclusion of my Journal, of which such use may be made as is thought proper."

During his expedition Céloron was accompanied by Rev. Joseph Peter Bonnecamps, a member of the Society of Jesus, who besides acting as chaplain of the expedition, was also required to take the latitude and longitude of such places as it might be thought well to note, and make observations of the fauna and flora of the regions through which they passed. He drew a very correct map of the route, considering the imperfect instruments with which he was furnished, and marked the principal Indian villages, streams, etc., which was ever after of great use to the A biographical sketch of him will be given later on, so as not to interrupt the narrative here. Both he and Céloron kept journals of the expedition, which have been preserved, and copies of which are now in my possession. And here I may remark on the very great value and importance of the journals or itineraries which both the French and English have left us. It is true they are generally brief, and to an extent unsatisfactory; but the fact that the incidents they narrate happened on the spot and under the eyes of the writers who figured most prominently in them, gives them an historical value which no other documents could possess. I have copies of nearly all those extant, and would especially mention those of Céloron and Bonnecamps. Having heard of the former, and being anxious to draw, as far as possible from original documents in my historical writings, I procured a copy of it from the Archives of the Marine, in Paris, about thirty years ago, at a considerable expense in money and a vast amount of red tape; and it is believed to be the second full copy ever brought across the Atlantic. So rare is it that the copy in the Library of Parliament, Ottawa, Canada, was made from it; also that in St. Mary's Jesuit College, Montreal, in

exchange for which the archivist sent me a copy of Father Bonnecamps' journal. Several state and other libraries in this country have copies of it. And here at length we introduce, for the first time, the question of religion and religious services.

#### VI. FIRST RELIGIOUS SERVICES

To Father Bonnecamps belongs the honor of having performed the first religious services of any kind that were ever offered to God within the limits of the present Diocese of Pittsburgh. We have seen that Céloron's expedition stopped for the nights of August 5th and 6th, 1749, at a point a few leagues above the Indian village of Kittanning, or Attiqué. The Spot cannot be fixed with absolute certainty, but having been born on the banks of the Allegheny River, and having gone over that part of the valley times without number, I am convinced that it was on the east side of the river, a little below the mouth of Red Bank Creek, nearly 64 miles above Pittsburgh. It is well known to have been the invariable custom of the French, when accompanied by a chaplain, as they always were when in considerable numbers, to have the holy Sacrifice offered every morning, with the rarest exceptions, before setting out on their journey. The expedition spent the next night some twenty miles above Pittsburgh on the west side of the river, perhaps immediately below the mouth of Bull Creek and the present town of Tarentum; and we can take it for granted that the chaplain said Mass. The four days spent at Logstown, or Chinigué, were also marked by the same solemn act of religion. These were the first and the only acts of religion that were performed within the limits of the Diocese until the beginning of the French occupation.

But who was this favored priest to whom belongs the honor of having first offered up the unbloody Sacrifice on the soil of our important diocese? Joseph Peter Bonnecamps was born at Vannes, France, September 5th, 1707, and entered the Society of Jesus November 3rd, 1727. Having been assigned to the Canadian mission, he arrived at Quebec in 1741; or, as another account will have it, July 21st, 1742. He taught higher mathematics and hydrography in the college of the Society in that city—but he does not seem to have been engaged, at least to any extent, in active missionary work. He accompanied Céloron's expedition, as we have just seen, and then returned to his chair in the college, where he remained till April, 1759, when he went back to France, and died at the Chateau of Tronjoly, parish of

Gouron, May 28th, 1790.

#### VII. DAWN OF THE FRENCH AND ENGLISH STRUGGLE FOR POSSESSION OF THE ALLEGHENY AND OHIO VALLEY

About the end of October, 1750, Christopher Gist, one of the most noted backwoodsmen of the English colonies, and a special friend of George Washington, was sent by the Ohio Company to explore their lands on the Ohio River. He set out, as Conrad Weiser had done before him, from the eastern side of the Susquehanna, crossed that stream at John Harris's Ferry—now Harrisburg—ascended the Juniata River,

crossed the mountains at Blair's Gap, west of Altoona, where the Pennsylvania Railroad now crosses, struck the Conemaugh some twenty miles below Johnstown, passed down it and the Kiskiminetas to within a few miles of the mouth of the latter, and then struck across the country to the Allegheny some twenty-three miles above the Forks. Passing through Logstown he continued down the Ohio to the mouth of the Great Kanawha, explored the country carefully, and returning reported to the company. He also obtained permission from the Indians to build a fort for the protection of the traders and the agents of the company a short distance below the Forks on the south side of the Ohio, now McKee's Rocks; but from motives of economy the colony of Pennsylvania would not undertake it.

The French on their part, were actively engaged in pushing forward their project of building the line of fortifications already referred Joncaire had been constantly among the Indians on the Allegheny since Céloron's expedition; and no one knew how to work on them to better advantage then he. Such then, was the state of affairs when the French resolved to begin active operations in the spring of 1753. A strong force of soldiers and workmen was sent out; but instead of disembarking at the mouth of Chautauqua Creek, as Céloron had done, which had been found to be a very unsuitable route, they passed further west to a point which they named Presqu'Isle—the peninsula—the site of the present city of Erie. Here they built a small fortification which is known in frontier history as Fort Presqu' Isle; and from there they cut a road south to the head of canoe navigation on French Creek, a distance of about twenty miles, where they built a second fortification which they named Fort Le Boeuf, now Waterford, after the Indian name of the stream, Buffalo Creek. The savages had another name also for this stream, In-un-ga, from which the term Venango is derived. was their intention to construct another at the confluence of this stream with the Allegheny, but the savages would not permit it, and it was of the utmost importance to keep on friendly terms with them. Accordingly they sent back the greater part of their forces to winter in Canada, leaving only sufficient garrisons to hold the posts already built. they were careful also to leave the astute Joncairé to exercise his influence with the Indians during the winter; and so successful was he that before the opening of spring a fort was undertaken at the desired point, which was named Machault—now Franklin—in honor of the noted French financier, Jean Baptiste Machault, which was completed in April, 1754. These forts were meant for the two-fold purpose of serving as a defense against the savages until such time as the French could defy an attack; and also as relays in the transportation of men, supplies and munition of war to points further down. Le Boeuf was also the place where canoes and batteaux were built for the navigation of the lower streams. And here a word of explanation may not be out of place with regard to the small craft used by the Indians and the early explorers, at least in the northern portion of this continent. They were of three kinds: Canoes, which were made of the bark of the birch and certain other trees, and sometimes of the skins of animals; piroques, which were formed from the trunks of large trees, generally the white pine, which was found in great abundance in the primeval forests, and which were in many instances seventy feet long and capable of carrying as much as

three tons. The name canoe was also applied to these, and it is by that designation they are known where they are still found. Lastly there were the *Batteaux*, which were made of two pine logs placed side by side and dug out so as to be much larger than the pirogues; but they seem to have been short-lived, and nothing more need be said of them.

With these preparations on the part of the French, there could be no mistaking their intentions; and the colonial governments felt that something must be done, and done promptly, if the valley of the Ohio was not to fall into their hands; for in case it did not, only would they fortify themselves, but the savages would naturally side with the stronger party. Both Pennsylvania and Virginia claimed, though as vet only tacitly, the territory of southwestern Pennsylvania, including the Forks, for the bitter boundary dispute had not yet taken definite form; and the other colonies were only indirectly concerned. Pennsylvania was in an anomalous position; the proprietary governor and the Executive Council were nearly all the time at loggerheads, and the Quakers were opposed to war on religious principles, and would not favor any measure looking to the appropriation of moneys to raise and equip an army even for the protection of their lives and property. It was, therefore, left to Virginia, not only to take the initiative but also to carry on the struggle. A sturdy old Scotchman, Robert Dinwiddie, was lieutenant-governor, and rather than look on supinely, he determined to assume all responsibility, and act according to his own judgment. Accordingly in the early winter of 1753, he sent George Washington with dispatches to the commander of the French forces at the forts already mentioned, to learn the intention of the governorgeneral of New France, and to make observations of their forces and equipment, and of the probability of their being able to take forcible possession of the valley of the rivers. He set out from the seat of government and arrived at the mouth of Will's Creek, now Cumberland. Maryland, on the 14th of November. His party was small and provided with interpreters to enable him to hold communication with the French and the several tribes of Indians. Crossing the ridge to a point a few miles south of Connellsville, where Christopher Gist had established a small settlement, he engaged this expert and intrepid backwoodsman as a guide and companion. Continuing their course they arrived at the home of John Frazier, a Scotch Indian trader and gunsmith, whom Céloron had driven from the mouth of French Creek in 1749, where he had resided for some twelve years, trading with the Indians and keeping their firearms in repair. He was now located on the east bank of the Monongahela at the mouth of Turtle Creek, where the town of Braddock now stands. Some of the party with the baggage passed down the river in a canoe to the Forks, while Washington and Gist rode down on horseback. Arriving there before the rest with the baggage, Washington examined the location carefully, and he has left in his Journal the first description extant of the site of the city of Pittsburgh. Under date of November 22nd, he says: "As I got down before the canoe I spent some time in examining the rivers, and the land at the Fork, which I think extremely well situated for a fort, as it has the absolute command of both rivers. The land at the point is twenty-five feet above the common surface of the water; and a considerable bottom

of well timbered land all around it very convenient for building. rivers are each a quarter of a mile or more across, and run very nearly at right angles; Allegheny bearing from the northeast; and Monongahela southeast. The former of these two is a very rapid and swift-running water, the other deep and still, without any perceptible fall. About two miles from this, on the southeast side of the river (Ohio) at a place where the Ohio Company intended to erect a fort, (McKee's Rocks) lives Shingiss, a king of the Delawares. We called on him to invite him to a council at Logstown. As I had taken a good deal of notice vesterday of the situation at the Fork, my curiosity led me to examine this more particularly, and I think it greatly inferior, either for defense or advantages; especially the latter. For a fort at the Fork would be equally well situated on the Ohio, having the entire command of the Monongahela, which runs up our settlement, and is extremely well designed for water-carriage, as it is of a still, deep nature. Besides, a fort at the Fork might be built at much less expense, than at any other place."

Having held a conference with the Indians at Logstown, Washington continued his journey with his little party who were here joined by some of the Indians, to the mouth of French Creek, and presented himself to the officer in command at that post. But finding him only a subaltern, he proceeded to Fort Le Boeuf, where he delivered his dispatches, received a reply, made very careful observations and took precise notes of what he saw and heard; but before he was able to set out he met with almost insurmountable obstacles, which, however young as he was, he succeeded in overcoming. He then started on his return; but finding the horses unable to make any speed, he and Gist left them with the rest of the party, and continued on foot. Reaching the Allegheny about four miles above the Forks, they nearly lost their lives from the cold and the floating ice; but they succeeded in reaching Frazier's trading post on the 30th of December. Realizing the danger in any delay, they pushed forward on the first day of the new year, and Washington reached Williamsburg, the seat of government on the 16th of January, where he delivered the reply of the French commander, and handed in his Journal, which was considered of such importance that it was immediately sent to England and published. He also gave such personal observations as he thought it well to add.

## VIII. THE FRENCH TAKE FORCIBLE POSSESSION OF THE FORKS

The determination of the French to take possession of the valley of the Ohio, and especially of the Forks, was now placed beyond doubt; and their ability to do so was equally certain. And here it is but just to remark that this was the beginning of Washington's true greatness; for now, though but a young man of twenty-two years, he began to attract special attention not only in Virginia and some of the other colonies, but also in England; and in following up his career, even in the brief references that will be made to it in the course of this work, it will be seen that southwestern Pennsylvania was the school in which the foundation of his immortal name and greatness was first laid, and later, developed in no small degree.

The state of affairs reported by Washington demanded immediate attention; and in anticipation of it Dinwiddie had already sent Captain William Trent with a small force to throw up a fortification at the Forks, the vanguard of which, in command of Ensign Edward Ward. Washington met on his return. But it was doubtful whether or not they could reach the Forks in time to fortify themselves before the arrival of the French forces, which depended on the breaking of the ice on the Allegheny. They reached their destination on the 17th of February, 1754; and from this eventful day dates the permanent occupation of the spot on which the Smoky City now stands—the birthday of Pittsburgh. Work was immediately commenced on a little fortification on the point of land at the junction of the two rivers, and was pushed forward with all the speed which so small a force could command and the season of the year would permit; but it was too late. Before the work had proceeded far enough to be made defensive, the French forces appeared coming down the Allegheny on the afternoon of April 16th, 1754, and landed on the eastern bank of the river about half a mile above the Forks. It was long maintained that their arrival was on the 17th of the month; but the careful researches of Mr. Neville B. Craig who wrote his valuable *History of Pittsburgh*, in 1851, in which he gives a copy of the summons to surrender, settles this point. French forces were under the command of Pière Claude de Contrecoeur, Esquire, Sieur de Beaudry, Captain of Infantry, and consisted of French soldiers, Canadians and Indians of different tribes their number being variously estimated; but it may safely be said that it was somewhere between six hundred and one thousand. Their flotilla consisted of sixty batteaux and three hundred canoes; and they had eighteen pieces of small cannon. In the absence of Captain Trent, ensign Ward was in command; and having only thirty-three men with him, nothing was left for him but to obey the summons to surrender. This he did, and the French commander permitted him to retire up the Monongahela the next morning with his men carrying their arms. John Frazier who had been appointed lieutenant to Trent, was threatened with court-martial for being absent; but he proved that the conditions under which he had accepted the appointment were such that he was required to visit the post only once each week, and he was in consequence permitted to go free. The die was cast; the French were in actual possession, and nothing was left, except an appeal to arms. Indeed the two nations were already at war in the New World, although it had not as yet been declared by their governments on the other side of the water. it is to this conflict that we are now to direct our attention.

The French followed up with alacrity the advantages they had gained. A little fort was built close to the point, but whether it was merely the completion of the one begun by the English or not, it matters little; and it was completed early in June, 1754, and named Fort Duquesne in honor of the Marquis Duquesne de Menneville, who had succeeded Jonquiére as governor-general of New France, in 1752. It was a small work, but was soon made very strong. Forces were hurried up the Ohio from the Illinois country to reinforce those who had come down the Allegheny, because it was felt from that moment that the Forks was destined to be the center of the fiercest struggle; and, besides, the bolder front the French put on, the more they would command the

good-will and support of the savages. It will be readily understood that, during the whole time the two nations were at war with each other, the scouts of both sides carefully watched the movements of each other, which the denseness of the forests enabled them to do with perfect

safety.

Washington was at Will's Creek pushing forward the preparation for reinforcing the frontier fort, when news of its surrender reached The line of his march lay over a broken, mountainous country, leading northwest to a point near the present Connellsville, and was to have continued much in the same direction to a point a little west of Greensburg, and thence directly to the Forks. But he was destined to meet with almost insurmountable obstacles. Roads had to be cut through a dense forest for the artillery and supply train, and he could advance only at the rate of two or three miles a day, while he was conscious that the enemy were fortifying their position, and carefully watching his movements. By the 27th of May he had reached a point about eleven miles beyond the Great Meadows, which lay some twelve miles east of Uniontown, when scouts brought word that a small French force was in the vicinity. He set out to meet them in a heavy rain in the dark, and in the morning an engagement took place in which the French Commander, M. de Jumonville and nine of his men were killed. Washington losing but one man. Much has been said on both sides concerning this engagement; but it does not enter into the scope of this work to discuss it. This was the first act of open hostilities between the forces of the two nations in the valley of the Ohio. Not doubting but the French would immediately send a stronger force, Washington fell back to the Great Meadows, and hastily threw up a small earthwork, which, owing to the circumstances, he named Fort Necessity. On the 3rd of July the enemy appeared in considerable numbers and commenced an attack which lasted for nine hours amid a heavy rain, when the little army under Washington was forced to surrender, though on honorable terms; for the French were not fighting for the acquisition of territory, but merely to hold what they claimed was their own. English retired to the east of the mountains, leaving the country under the complete control of the French and Indians.

## IX. GENERAL EDWARD BRADDOCK'S ILL-FATED EXPEDITION

While the colonists were unable to effect anything without the aid of the mother country on account of the weakness of their forces, the great extent of the frontier and the apathy and internal dissensions of the colonial governments, the French continued to strengthen their position. Time was required not only to inform the home government of the condition of affairs, but also that something must be done and done promptly, and this at a time when the European wars were engaging more than enough of their attention. At length an army was raised and equipped for the overthrow of the French in North America, and was placed in command of General Edward Braddock, a Scotch officer of undoubted ability and courage, which was to attack the enemy at various points and be aided by the colonial forces and supplies. Braddock landed in Virginia in February, 1755; and, after consulting with

governor Dinwiddie and others, and perfecting his plans, he led in person the division of the army that was to operate against Fort Duquesne and the other posts in western Pennsylvania. It is not the intention, however, to enter into the details of this campaign; suffice it to say that, from the start Braddock encountered almost insurmountable difficulties of nearly every kind, which the sternness of his disposition and the haughtiness of his manner were not calculated to lessen or remove. With the utmost difficulty he succeeded in cutting his way across the mountains to a point a few miles northeast of Uniontown, since known as Dunbar's Camp by the end of June. Here he left the heavy artillery with much of the baggage and a large part of the army with Col. Thomas Dunbar, who was second in command, and proceeded with a picked body toward the Forks, crossing the Youghiogheny at what was known as Stewarts Crossing, half a mile below Connellsville. Passing northwest he came to the head waters of Brush Creek, the principal branch of Turtle Creek, and followed it and the latter to a point within a few miles of the Monongahela River, when he cut across the country and forded the river at the northern boundary of McKeesport, to avoid the high hills that rose from the water's edge on the eastern side. Continuing passing down the western side of the river to a point about opposite the mouth of Turtle Creek, he recrossed the river immediately below that stream, making as fine a display of his forces as possible, not doubting that the enemy were secretly watching his movements; and Washington who was one of his aids, declared in after years that it was the grandest display of military equipment that he had ever seen. The army began to ascend the eastern bank of the Monongahela immediately after noon in high spirits, promising themselves an easy victory, and a much needed rest at Fort Duquesne that night, which was only ten miles distant. It is to be believed that there was one, however, who did not share these glowing anticipations the youthful Washington, who was already an adept in frontier tactics, and whose advice had been so arrogantly spurned by the brave, though overconfident general. Leaving Braddock's army to cut its way through the tangled undergrowth of the bottom, up the gentle rise to the second narrower flat, and up the steeper hills that lay beyond, we shall turn our attention briefly to the movements of the French.

The French scouts carefully observed the movements of the English army; but what they were to do under the circumstances was a question to which it was difficult to give a satisfactory answer. them to abandon Fort Duquesne without a struggle was to surrender the entire valley of the Allegheny and Ohio Rivers to the English without hope of recovery; but the probability of them holding out against so powerful an army, was extremely doubtful. In addition to this, the savages, seeing the strong armament of the English, were beginning to waver in their allegiance, and could not be relied on. It seemed rash in the extreme to attack the trained British with the handful of men at the fort, and the undisciplined Indians on whom so little reliance could at best be placed; and it would be still more rash to permit the English to advance and plant their guns on the hills surrounding the fort. Beaujeu, while a thoroughly disciplined soldier, well knew how necessary it was to display enthusiasm before the savages as the best means of securing their co-operation; and in this he spent the two days

before July 9th. By that time he had them thoroughly aroused, and distributing ammunition freely to them and promising them a rich harvest of scalps and plunder, he began his march in the hope of reaching the eastern bank of the Monongahela in time to attack the enemy as they emerged from the water, and prevent them from forming into line; although his forces consisted of only 250 French and Canadian soldiers and some 600 Indians. But seeing that he would arrive too late, he abandoned the idea of contesting the ford, and ambushed his men in the two parallel ravines between which Braddock would have to pass in reaching the higher ground, where they were perfectly concealed. Hidden by the underbrush and protected by their position they could pour their deadly fire on the helpless enemy. It was now about one o'clock in the afternoon. The signal for attack was the approach of the English to the place of concealment. The onslaught was made on the front, but the fire of the English was so heavy that the Indians wavered, and Beaujeu in rallying them was killed at the first attack. although other authorities say it was at the third. Captain Dumas then assumed command, and fought with the French on the front while the Indians, in their own manner of warfare, attacked the enemy on the flanks from behind trees, rocks and whatever would afford them protection and concealment. The advanced guard was forced back on the main body of the army, and the soldiers, though brave and determined, were fighting an enemy nowhere to be seen; and the more they formed themselves into solid ranks, the more easily were they mown down by the foe. The result was an utter defeat after about three hours, into the particulars of which it is not necessary to enter here. Braddock, after displaying almost superhuman courage, was mortally wounded, and the remnant of the army fled precipitately from the field and across the river, leaving arms and everything else behind, only too happy to escape with their lives. More than one half of Braddock's Army was killed with nearly all the officers. Had the French and Indians pursued them even that remnant would have been cut to pieces; but the savages were too intent in securing scalps and plunder. The wounded general and his scattered followers made all haste to Dunbar's Camp, where the news of the defeat had preceded them and created a perfect panic. Dunbar destroyed nearly all the military and other stores, and fled east in a most shameful and cowardly manner. Braddock died from the effects of his wounds on the 13th, at a point about ten miles east of Uniontown, on the route by which he had come west, and was buried in the middle of the road, so that the savages could not find his body to scalp and offer it other indignities. The remains, or what is confidently believed to be those of the unfortunate general, were found early in the last century, when the National Road was being constructed over the mountain, and were interred in a field immediately north of that thoroughfare on a spot which is duly marked.

An important historical question is raised as to who was the commander of Fort Duquesne and the French forces at the date of this famous battle. Captain Contrecoeur had been in command at the occupation of the Forks, and held the position at least till a short time before the battle; but whether he was then in command is disputed. He had asked to be relieved, and M. Léonel Daniel, Esquire, Sieur de Beaujeu,

Captain of Infantry, had been appointed to succeed him, and had arrived at the fort a few days before. Some authorities affirm that Contrecoeur was still commander, while others hold that it was The latter, as we have seen, was killed in the Battle of the Monongahela, and the register of his interment, as we shall see later on, states that he was "Commander of Fort Duquesne and of the army". This entry was made at the time and on the spot. The conflicting statements may, I think, be reconciled in one of two ways: either Beaujeu had not as yet assumed command, and is only so called by way of anticipation, as one who held the commission but had not yet entered on the duties of his office; or else, he was actually in command, but being killed in the engagement, Contrecoeur could safely take the credit of the victory to himself, and claim recognition from the government for his services. Persons at all acquainted with human nature and with the manner in which such affairs are sometimes conducted, so far away from the seat of government will see nothing improbable in this. reader is at liberty to form his own opinion; but it is certain that Contrecoeur, resumed, or continued command from that time until he was succeeded by Dumas, in the following September, who was promoted for his gallant conduct in defeating Braddock.

# X. FROM THE BATTLE OF THE MONONGAHELA TO THE EXPULSION OF THE FRENCH

With the defeat of Braddock's Army the whole country west of the mountains lay at the mercy of the Indians and the French; and now that war had begun in earnest, the latter no longer considered themselves as only fighting for their rights; they assumed an aggressive warfare, and during the next four years they and their Indian allies pushed their raids even east of the Susquehanna, and threatened the settlements on the shores of the Delaware. It is true that the English maintained a few little forts between the Alleghenies and the Susquehanna; but they had a precarious existence, and could at best only shelter the few surrounding settlers who might be fortunate enough to reach them in time to escape the prowling savages. But the greater part of the settlers fled east. It is also true that Colonel John Armstrong left Fort Shirley on Augwick Creek on the south side of the Juniata, about twelve miles southeast of Huntingdon, with three hundred men, and surprised and burned the important Indian village of Kittanning, on the Allegheny forty-four miles above Fort Duquesne, September 8th, 1756, killing a large number of Indians and destroying a vast amount of French munition and provisions destined for Fort Duquesne; but the blow, though severe, had no lasting effect, as no attempt was made, or could have been made, to hold the place.

The interesting relic was found about March 1st, 1894, on the north side of Peters' Creek, which empties into the Monongahela River from the west, 19 miles above Pittsburgh. It was unearthed about a mile up the creek on the northern side at the foot of a hill and near the water by a gang of men who were engaged in laying a branch of the Pittsburgh, Virginia and Charlestown Railroad up the creek; and was loaded on a car by the thoughtful conductor and brought to the home of Mr. Isaac Yohe, an antiquarian of Monongahela.

It excited no little curiosity, and Mr. Yohe wrote to Mr. Thomas Harper and me asking us to visit his home, examine the stone and give our opinion of it. Accordingly we went up on March 5th when Mr. Yohe met us at the mouth of Peters' Creek and walked with us to the spot where the stone was found. After looking over the ground carefully we accompanied him to his home to examine the stone. We found it to be about five feet long, two and a half wide at its greatest width and a little less than one thick. It is most probable that it originally lay against the steep hillside a little from its foot, where it could be easily seen from the creek; but the action of rains and other causes undermined it and it gradually slid down to the place where it was found, and in time became covered with earth, leaves and brambles so that no one

would suspect its presence.

Different opinions were naturally formed about the stone, its origin and purpose. Some regarded it as the work of the stone masons who built the abutments of the bridge across the creek for the public road a little further down; others, though not many, attributed it to the early French, while not a few felt too little interest in it to advance any opinion. The first view has very little in its favor. What motive could men who were working for wages have for leaving their work to give a considerable part of their time to working for no remuneration? And what purpose could the stone subserve? Again, it is hardly probable that ordinary stone masons would be capable of such work. And besides, the last thing in the world the Scotch-Irish or their descendants, staunch Presbyterians, who were the principal inhabitants of that section would think of would be to form crosses at all, much less to carve them in stone gratuitously. Again, the bridge was not built at most more than perhaps thirty years; and yet the stone was so long buried from sight that no one had any knowledge of its existence. This should dispose effectually of the first theory. The theory that attributes it to the French is treated of in the following extract from an article which I wrote at the time for the Monongahela Republican at the request of the editor and which appeared in its issue for April 24th. Had the leaden plate which was doubtless placed in the square cavity been permitted to remain, it would have solved the question; but the pioneers were always in need of lead and would be only too glad to find it and remove it. In my article I say, in part: "I think that the stone contains both intrinsic and extrinsic evidence that it was the work of the early That people held possession of the country around the head waters of the Ohio from the early summer of 1754 to the fall of 1758, and roamed at will wherever they wished, being on friendly terms with all or nearly all the Indians of that region. They were accustomed to adopt means to show that they had taken possession of territory in the name of their sovereign, as is known from Céloron's expedition down the Allegheny and Ohio Rivers in the summer of 1749, during which they buried leaden plates with inscriptions on them at various points and near them attached iron plates stamped with the arms of the king to tree. I am convinced that this was one of those means of signifying that possession had been taken, and that a plate bearing an inscription was placed in the cavity cut in the stone at the foot of the Had we that plate, I am confident it would bear me out in the view that I maintain. The cross is a well-known religious

symbol of the Catholic Church, to which the French soldiers belonged, and while I do not think it was intended to bear any religious significance here, it was still natural for them to engrave it as a means of more surely calling attention to the cavity and its contents. The location, too, of the stone is deserving of attention. I believe that an Indian trail or path extended from the Monongahela at the mouth of Peters' Creek across the country to the Ohio, and that it followed the creek to the point where this stone lay, where the stream turns to the left. Here the trail took up a ravine, which extends much in the direction of the creek to that point. This would for that reason be an appropriate place for setting a mark attesting the taking of possession, as it would attract the attention both of those who followed the trail and of those who ascended the stream in canoes in its higher stages. And the stone lay facing the stream inviting attention."

I urged on both the Historical Society of Western Pennsylvania, of which I was then President, and on the museum department of the Carnegie Institute, Pittsburgh, to get possession of the stone, which could easily have been done, but it did not appeal to them, and it is

still in Mr. Yohe's possession.

### KITTANNING

There was, perhaps, no name of an Indian town better known in the early history of this country than that of Kittanning, mention of which has already been made when treating of Céloron's expedition; certainly none west of the Allegheny Mountains. Logstown loomed into prominence a little before the middle of the eighteenth century, but was lost sight of soon after the building of Fort Duquesne; but Kittanning has existed to our own day, and seems destined to be immortal. It was a noted place at least as early as 1727, as we shall see, and it gave its name to a noted Indian path or trail, which led west through Frankstown, east of the mountains, near where Hollidaysburg now stands, to the town on the east bank of the Allegheny River 44 miles above Pittsburgh; and the name is still perpetuated in "Kittanning Point" on the Pennsylvania Railroad on the eastern slope of the moun-The place was frequently called "The Kittanning", and included the whole tract of bottom land on part of which the town was built. It was known to the French, as we have seen, as Attiqué.

It is needless to say that Kittanning is a name of Indian origin, but, like almost all such names, it has been somewhat changed by the white man. Rev. John Heckewelder, the noted Moravian missionary and Indian scholar, gives the following derivation of the term: "Kittanning," he says, "is corrupted from Kit-han-ne, in Munsi Delaware Gichthanne, signifying the main stream, i. e. in its region or country. Kithan-ne is perpetuated in Kittanning, corrupted from Kit-han-nink, signifying at or on the main stream, i. e. the town at or on the main stream." He further says: "We indeed have the word Kittanning on our maps for a particular spot on the Allegheny River, whereas the true meaning of the word, which should be written Kithan-nink, denotes the river itself." He gives its etymology thus: "Kitschi-, superior, greatest, and han-ne, which denotes flowing water; or, a stream of flowing water." The late Rev. W. C. Reichel, who was familiar with

the Indian languages, says: "Among themselves the Indians always called the river *Kit-han-ne*. Only when conversing with traders or white travellers to whom the word was not familiar, in naming the river in question, would the Indians call it Ohio," the name by which

the Alleghenv and Ohio were first known.

One of the first notices recorded of Kittanning is from the examination and affidavit of Johan Davenport, taken by Lieutenant-Governor Gordon, at Philadelphia, October 20th, 1731, in which he says: "Last spring this four years, as he remembers, a French gentleman in appearance, with five or six attendants, came down the river to a settlement of the Delaware Indians, called Kittanning, with an intention, as the examinant believes, to inquire into the number of Indian traders in those parts, and to sound the minds of the Indians," etc. From this it will be seen that Kittanning was an Indian village of note as early James Le Tort's examination taken at the same time, at least as 1727. contains this interesting item: "Kittanning River, mostly Delawares, Families 50, men 150." (Pennsylvania Archives, vol. i. pp. 299-301). The destruction of the town by Col. Armstrong, September 8, 1756, has already been noticed; on account of which daring expedition the county, on the subdivision of the Last Purchase was very properly named in his honor. The town of Kittanning was laid out and made the county seat in 1803, and it was incorporated as a borough in 1821; but so provokingly meager are the records that little more can be learned than the bare facts.

Early in the history of the province the Penn's had a number of tracts of land laid out in different parts of their territory, which were regarded as most desirable, and were known as "manors", usually comprising several thousand acres. In all there were 44 of these manors, aggregating 421,015 acres. Of these the Manor of Kittanning was the most northwestern, and one of the last to be surveyed. It lay along the eastern bank of the Allegheny River beginning at a point two miles below the present and the Indian village of Kittanning, and about the middle of the present village of Manorville, and extending south along the river to the mouth of Crooked Creek, a distance of about three and a half miles; and back east into the country far enough to embrace 4,887 acres and an allowance of six per cent. for public highways. was surveyed by Joshua Elder, Deputy Surveyor-General, March 28th, 1769, in virtue of a warrant of the 23rd of the previous February. The manor although bearing the name of Kittanning, did not include any portion of that town.

It is not necessary in a history of this kind to enter into particulars regarding this period; suffice it to say that the helpless and disunited colonies had simply to await the arrival of aid from the mother country, who had more to look after at home than she could well attend to. The British forces in America were at that time under the command of John Campbell, Fourth Earl of Loudoun, a very incompetent officer, who, besides, devoted all his energies to the capture of the French posts east and north of the mountains, and paid no attention to the condition of affairs around the head waters of the Ohio. At the end of the year 1757, the cause of the French, in consequence, seemed to triumph, and had it not been for the restoration of Pitt to the British Ministry, the situation of the colonies would have been well nigh hopeless. But with

the opening of the spring of 1758, the presence and influence of that eminent statesman began to be felt in the administration of colonial affairs, and healthy signs of activity became manifest on this side of Loudoun was recalled, and Lieutenant-General James Abercrombie, who had served under him in America for nearly two years, was named his successor. In the plan of the campaign which was now organized against the French, General John Forbes was placed in command of the army that was to operate west of the mountains; and a better selection could not have been made than this sturdy Scotchman. After considerable delay he saw himself at the head of 1,250 Scotch Highlanders who arrived from South Carolina, and were soon joined by 350 Royal Americans. Pennsylvania furnished 2,700 men, and Virginia 1,900. Yet strong as were his forces, it is doubtful whether he would have reached the Ohio but for Washington, whose advice and suggestions were invaluable and were gladly accepted. Says the historian, Mr. George Bancroft: "The Virginia chief, who at first was stationed at Fort Cumberland, clothed part of his forces in the hunting shirt and blanket, which least impeded the progress of the soldiers through the forest; and he entreated that the army might advance promptly along Braddock's road. But the expedition was not merely a military enterprise; it was also the march of civilization toward the West, and was made memorable by the construction of a better avenue to the Ohio. This required long and continued labor. September had come before Forbes, whose life was slowly ebbing was borne on a litter as far as Raystown (Bedford). But he preserved a clear head and a firm will, or, as he himself expressed it, was actuated by the spirit of William Pitt, and he decided to keep up the direct communication with Philadelphia as essential to present success and future security." Continuing northwest from Bedford he came into the valley between the Laurel and Chestnut Ridges, the vanguard of his army in command of an officer who was destined to distinguish himself as one of the best of Indian fighters, Col. Henry Bouquet. Cutting his way to the head waters of the Loyalhanna, he built a fort which he named Ligonier in honor of John Louis Earl Ligonier, Commander-in-Chief of the Army, on the spot where the town of Ligonier now stands. From here he sent forward Major James Grant with a force of 800 men, but with orders not to attack Fort Duquesne. He disregarded these orders, made an attack on September 8th, was defeated and his forces put to route on the hill less than a mile east of the fort, and about equidistant from the two rivers, which has since borne the name of Grant's Hill. This and an unsuccessful attack which the French made on Fort Ligonier a few days later served to keep up their spirits to some extent, but their doom was sealed. Besides, there was a lack of proper discipline among them, and their Indian allies began to lose confidence in their ability to hold the place, and were withdrawing in considerable numbers. The fall of Fort Frontenac at the eastern end of Lake Ontario, August 27th, by cutting off supplies, made it impossible to hold Fort Duquesne long; although it had a garrison of about 400 men, besides several hundred Indians of different tribes. At length, all hopes being lost, they blew up the fort and burnt the houses, about thirty in number, surrounding it, on the 24th of November, 1758, and withdrew, some passing down the Ohio to the Illinois Country, others up the Beaver Valley, but the

larger number up the Allegheny to Fort Machault. On the evening of that eventful day the army under Forbes heard the explosion of the magazine and saw the smoke of the burning fort and houses rise to the Says Mr. Bancroft: "On Saturday the 25th of November, the little army moved on in one body; and at evening the youthful hero (Washington) could point out to Armstrong and the hardy provincials, who marched in front, to the Highlanders and Royal Americans, to Forbes himself the meeting of the rivers. Armstrong's own hand raised the British flag over the ruined bastions of the fortress. the banners of England floated over the waters, the place, at the suggestion of Forbes was with one voice called Pittsburgh. It is the most enduring monument to William Pitt—long as the Monongahela and the Allegheny shall flow to form the Ohio, long as the English tongue shall be the language of freedom in the boundless valley which their waters traverse, his name shall stand inscribed on the gateway of the West."

But all danger was not removed by the capture of Fort Duquesne, and the withdrawal of the French from the Forks. A little fortification was hastily thrown up by the English, and Captain Hugh Mercer was left with two hundred men to hold the place for the winter, while the remainder of the army, with the dving Forbes, retired to Philadelphia, where the gallant general expired on the 13th of March, 1759. During the winter the French amassed their forces at Fort Machault with the intention of descending the Allegheny with the opening of spring, and recapturing the Forks, which there was imminent danger they would be able to do; and they would have accomplished it, had it not been that Fort Niagara was besieged, and their forces had to hasten to its It was too late, however, and their subsequent history in North America is soon told. Fort Niagara was captured on the 5th of August, and with its fall communication with the West was cut off. Quebec was taken on the 14th of September, and, with the capitulation of Montreal September 8th, 1760, all the possessions of the French east of the Mississippi fell into the hands of the English. But as the star of the French sank behind the western horizon, the sun of American Independence began to rise gloriously in the east.

Without entering into any lengthy discussion of the question, it may be said, that in the nature of things, the French could not have held their possessions west of the Alleghenies. They were too far from their base of supplies to carry on such a trade with Indians as would enable them to gain a firm foothold; and even had they been able to do so, it would have been impossible for them to wage a successful war against the English for the final mastery, obliged, as they would have been to transport all their military stores and much of their other supplies by way of the St. Lawrence and the lakes, which were frozen over at least half the year; or of the Mississippi, which would be little better, even if there were nothing more to contend with than the distance and the current. The English, on the contrary, had little more than the Alleghenies to overcome; and while these were a hindrance, they at the same time forced the colonies to strengthen themselves on the east before it would be prudent for them to attempt to form settlements on the west, although they became familiar with the country and its resources by means of the traders and explorers, and had their ambition

and cupidity excited. The ultimate triumph of the English was a problem that in the nature of things was destined to solve itself, had things been left to take their course. A concluding word on this apparent triumph of England.

Long before the expulsion of the French from Canada, thoughtful minds on both sides of the Atlantic foresaw that such an event must be the prelude to the freedom of the colonies. The presence of the French on the north and west of them retarded their progress, trained the people to war, and made them feel their dependence on the mother country; and none knew this better than the French statesmen themselves "We have caught them at last", said Choiseul, head of the department of Foreign Affairs at that time, on the surrender of Canada; and at once giving up Louisiana to Spain, his eager hopes anticipated the speedy struggle of the American colonies for separate existence. And no sooner had the experienced and sagacious Vergennes heard of the conditions of peace, than he said: "The consequences of the entire cession of Canada are obvious. I am persuaded England will erelong repent of having removed the only check that could keep her colonies in awe. They stand no longer in need of her protection; she will call on them to contribute toward supporting the burdens they have helped to bring on her, and they will answer by striking off all dependence. Sixteen years later the hall in Philadelphia resounded with the Declaration of Independence: and a little more than five years after Cornwallis handed his sword to Washington at Yorktown; and the United States of America took its place among the nations of the world.

# XI. THE CONSPIRACY OF PONTIAC

With the fall of the French power the country around the head waters of the Ohio experienced a third change of masters, which was destined to be more eventful and more lasting than either of the former. The object of the French had been little more than trade and occupation; but the new masters were bent on permanent settlement. With the opening of the spring of 1759, General John Stanwix was placed in command of the Forks with a considerable force, for the purpose not only of holding possession, but also of building such a fort as would be proof against any attack the savages might make against it, a protection for the city that was destined to rise around it, a menace to the Indians who might be tempted to raid the surrounding settlements as they would begin to form, and a center from which scouting parties might be sent forth against any uprising of the savages. It was named Fort Pitt, and from that time on the place became known by the same designation, till it finally gave way to that of Pittsburgh, after nearly a quarter of a century. It was destined to play a more important part than any other fort on the continent.

Military activity and Indian trade now centered at Fort Pitt, a village began to spring up, and the once important village of Logstown was soon lost sight of and its name forgotten. The road opened by Forbes' expedition became the leading thoroughfare from the east for traders and settlers to Pittsburgh and the lower Ohio country; and Braddock's road was followed only to the top of the Chestnut ridge, from whence it struck west to the mouth of Dunlapp's Creek on the

Monongahela, where Brownsville now stands. The place, however, was called Redstone Old Fort, or simply Redstone, after the creek of that name which enters the Monongahela from the east nearly a mile further down, because it is the larger stream and had certain ruins, apparently of an old fortification, near its mouth. In time this place became of greater importance even than Pittsburgh, and remained so for a number of years, owing to the fact that emigrants could here exchange water transportation for the miserable roads of the forest, and at a point more easily reached than Pittsburgh. This gradually led to the formation of settlements on both sides of the Monongahela, as the other

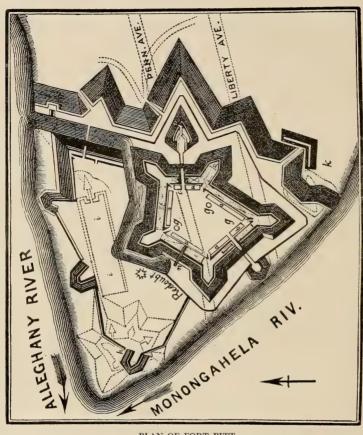
route was also doing, though naturally on a smaller scale.

On realizing the object of the English, the Indians complained. remonstrated, and at length became aggressive, and instituted that series of raids on the frontier that was destined to continue for the next thirty years. And their cause was a just one; for, by the treaty of Easton, October 4th, 1758, their title to the lands was extinguished only as far west as the summit of the Allegheny Mountains. The result of the continual encroachments on their ancestral hunting-grounds resulted in one of the boldest and most masterly pieces of strategy recorded on the pages of American History—The Conspiracy of Pontiac; so called from the Ottawa chief of that name, who conceived it and carried it into almost perfect execution. He was ably seconded by the Seneca chief Kiashuta. His consummate diplomacy and the influence he exercised over different and conflicting tribes inducing them to cast aside their petty quarrels and act in harmony, elicits our highest admiration. His plan was nothing less than to drive all the hated pale faces into the sea; and had the success of the simultaneous attack on all the frontier forts been equal to the planning of it, there is no telling how nearly he would have realized his purpose. His plan was nothing less than that of inducing all the tribes east of the Mississippi to unite and strike such a blow on all the settlements as would entirely obliterate them. It is not the place here to enter into any lengthy account of a struggle in which this section of country was deeply involved. the forts and settlements were to be attacked simultaneously at the time of harvesting, because the settlers would then be engaged in gathering in their crops and would be scattered, and not in a position of defense. So sudden, unexpected and vigorous was the attack that of all the frontier forts three only were able successfully to withstand it—Detroit, Niagara and Pitt. The last named was the most important of all, the main reliance not only of the western part of the province, but of the entire western country; and as such, it was certain to be made the center of the most violent attacks of the savages. Captain Simon Ecuyer was then in command with a small garrison; but he was a brave and determined officer, and the men under him were animated with his spirit. By a miscalculation, or a trick of an Indian squaw, as some will have it, who was favorable to the whites, the attack was made three days before the time fixed, and took place on the afternoon of June 22nd, 1763, with a large force of savages who made a fierce assault with the evident anticipation of carrying the place by storm. But the commander was not taken by surprise, and he proved himself more than equal to the emergency; but all communication with the east was immediately cut off, although it soon became known that the fort had

been attacked, and its condition excited the liveliest apprehensions. It was beyond doubt the most critical period in the history of western Pennsylvania. The forwarding of reinforcements and military supplies was entrusted to Col. Henry Bouquet, the best man for the work in the entire colonial service. He immediately set out from Bedford with 700 men, not a few of whom, however, were unfit for duty; and, with his characteristic energy, reached a point on Forbes' Road since known as Bushy Run, a small tributary of Turtle Creek, about twenty miles east of the fort, toward noon on the 5th of August, where he concluded to give his men and horses a rest till the next morning. But he was almost immediately attacked by a large force of Indians and with such determination, that, had it been almost any other person, his little army would almost certainly have been cut to pieces, and the capture of Fort Pitt made easy. During the rest of the day and up into the night the attack was continued with the odds in favor of the savages; and it was only by a stratagem that Bouquet turned almost certain annihilation into one of the most decisive victories that was ever won over the Indians of North America. At least sixty of the leading chiefs and principal warriors were said to have been killed; and so utter was their defeat that they did not even return to attack the fort, which was only relieved at the last extremity. Later Bouquet marched into the Indian country as far as central Ohio, feeling that his victory should be promptly followed up; and he succeeded in burning a number of Indian villages, destroying their crops, and liberating a large number of prisoners taken during the French occupation. The frontier now enjoyed a period of comparative repose, and never after was a serious attack made upon it, the savages contenting themselves with raids in small numbers on the settlers when they were provoked to hostility.

# XII. THE FIFTH TREATY AND PURCHASE OCTOBER 24th, 1768

The blow struck by Col. Bouquet at the battle of Bushy Run and his subsequent march into the enemy's country, while it awed the savages into sullen submission, did not extinguish their feelings of hostility. The fact that the English had entered upon the actual possession of their territory before their title to it had been extinguished, aroused the hostility of the Indians, and there was no telling at what moment small bodies might raid the frontier, notwithstanding the need they had of the goods supplied by the traders. Had the settlers and traders located themselves on the banks of the Alleghenv near the fort, they would have exposed themselves to attack from the opposite side of the river; they would not have had as suitable a place for trade on account of the shallowness and swiftness of the stream; and besides, soon after the construction of the fort, a considerable tract of land on the banks of the Allegheny above the fort was set aside for the use and recreation of the garrison, which was known as "The King's Artillery Garden". For these reasons the nucleus of the city of Pittsburgh was formed on the banks of the Monongahela a few hundred yards from the fort; and was commenced immediately after the building of Fort Pitt. Here the water was deep and sluggish, communication with the east was more direct, and settlers and traders were protected by the presence of the fort. The first account we have of the incipient city is found in a letter written by Col. Bouquet to William Clapham, and is headed: "A return of the number of houses, of the names of owners, and number of men, women and children in each house, April 14th, 1761." The



PLAN OF FORT PITT

number of souls is given at 233, with the addition of 99 officers and soldiers and their families residing in the town; making the whole 332; there being 104 houses. The first regular plan of a town was laid out by Col. John Campbell, in 1764, and embraced two squares facing the river and two back from it.

Settlements also began to be made on the upper Monongahela, against which the Indians naturally complained, and later threatened hostilities. Both the colonial and the home governments endeavored to force the settlers to retire, issued proclamations to that effect, threatened the severest punishments, and even resorted to military force; but it was all to no purpose, for no sooner were the soldiers withdrawn than the settlers returned. The result was a series of Indian raids on the frontier, the only remedy for which was another treaty, and the

extinguishing of the claim of the savages to another stretch of their territory. A treaty was accordingly held at Fort Stanwix, now Rome. New York, between the Six Nations and representatives of the other tribes interested, on October 24th, 1768. The crown was represented by Sir William Johnson, and commissioners were present from New Jersey, Pennsylvania and Virginia. The result of the deliberations was. that an agreement was concluded between the whites and the Indians by which the claim of the latter was extinguished to all the territory lying to the south of a line running nearly due west from the summit of the Allegheny Mountains to the Allegheny River at Kittanning; from whence it passed down that stream and the Ohio to the mouth of the Tennessee River; "and extending eastward from every part of said line as far as the lands between the said line and the purchased lands and settlements". The line extended east from the mountains to the west branch of the Susquehanna, down it and up the other branch a distance, when it passed nearly north to the State line; but with this part we have nothing to do. This was the first acquisition of territory within the limits of the diocese of Pittsburgh.

Among the earlier counties of the colony was Cumberland, which lay to the west of the others, and was erected by an act of February 9th, 1751. To it was added the territory acquired by the treaty of 1758; and now the further accession of the treaty of 1768, was also added, so that at one time Pittsburgh was actually in Cumberland County. And here it may be remarked that it is necessary to bear in mind the constant subdivisions of counties, so much so that a certain place may be said to be in one county at one time, and in a different county a few years later. No place affords a better example of this than Pittsburgh, as the attentive reader will notice. A season of comparative security followed this last treaty; but a two-fold danger was soon to present itself.

# XIII. THE BOUNDARY DISPUTE

The two-fold danger just referred to was the dismantling of Fort Pitt and the Boundary Dispute; the latter being one of the most difficult questions that Pennsylvania was ever called on to deal with, both in itself and in the consequences which an adverse decision would have entailed. With the pacific dispositions of the Indians resulting from the last treaty, it was resolved to withdraw the garrison from Fort Pitt and dismantle it, notwithstanding the protests of the settlers who foresaw that no sooner would the garrison be withdrawn than the savages would be emboldened to raid the frontier settlements. Regardless of this danger an order was issued by the commander-in-chief of the forces in America, in October, 1772, for the dismantling of the fort, without destroying it, and the sale of all the movable property of the government, the garrison to retire to the east of the mountains. No sooner was this done than the boundary dispute assumed a sudden and menacing aspect. Lord Dunmore had been appointed governor of Virginia, and he had under him a man of his own stamp, Dr. John Connolly, who was only too anxious to do his bidding and share the spoils. On the withdrawal of the garrison from Fort Pitt, Connolly was sent with a body of soldiers to take possession of the place in the name of Virginia, put it into a state of defense, and maintain the claims

of Virginia to the territory of southwestern Pennsylvania. The name was changed to Fort Dunmore; and Connolly began to exercise his authority in a most tyrannous manner. He marched to Hannastown on Forbes' Road, about three miles north of Greensburg, where the Pennsylvania authorities were holding court, arrested some persons and dispersed the rest, and established a court of his own at Pittsburgh and another on the west side of the Monongahela about three miles above Elizabeth; and so persecuted the Indian traders especially that they were almost driven to despair. At first they thought of building a palisade around the little town for its defense; but they felt that it would be too near the fort to afford them any reliable protection. Next, they concluded to build a town on the east bank of the Allegheny River forty-one miles above Pittsburgh, in the Manor of Kittanning, where Ford City now stands; and they actually obtained permission from the proprietary governor to do so, who directed General Arthur St. Clair, in August, 1774, to lay out a town. At length, however, to be brief, Dunmore became so obnoxious to the Virginians that on June 8th, of the next year he was obliged to take refuge on a man of war; where Connolly joined him soon after, but leaving him, continued so turbulent that he was arrested in November, and his career brought to a close so far as we are concerned.

But what was the Boundary Dispute, and what was its origin? It was a difference of opinion between the colonies of Pennsylvania and Virginia with regard to the dividing line, on the south of the former, and also on the west as far north as the point where it should strike the Ohio River; which was due to a real or supposed overlapping of their respective charters. Mason and Dixon's Line had been drawn by Charles Mason and Jeremiah Dixon, two distinguished English mathematicians and astronomers, who completed it in December, 1767, to settle a similar dispute between Maryland and Pennsylvania. But neither of the colonies now in dispute was willing to adopt a simple extension of that line as the boundary. The proprietaries of Pennsylvania claimed under the royal grant, a tract of land three degrees of latitude in breadth, that is, "from the beginning of the fortieth degree of north latitude to the beginning of the three and fortieth degree of north latitude". They contended that the beginning of the first degree of north latitude is the equator, and the beginning of the second is at the end of the first; therefore, that the beginning of the fortieth is at the end of the thirtyninth degree of north latitude. They claimed this parallel as the southern boundary of their colony, which would have given Pennsylvania a strip of 43' 26" south of Mason and Dixon's Line. Virginia, on the other hand, claimed that the boundary between the colonies should be the fortieth degree of north latitude, which would have given that colony a strip of 16' 34", north of that line. From this it will be seen that comparatively little of southwestern Pennsylvania would have been included in the disputed territory; and that Pittsburgh would have been far north of it. But in reality Virginia claimed a very large corner of southwestern Pennsylvania which would have included much of Somerset and Westmoreland Counties in addition to Washington, Greene, and a part of Allegheny. Thoughtful minds on both sides longed for a settlement of the dispute; but in the meantime the war of the Revolution broke out, which engrossed the attention and united the

energies of both parties for the present. It was not, however, forgotten, and practical steps were taken looking to a definite settlement, in 1779, by the appointment of commissioners from both states to consider a plan of adjustment. After a thorough discussion of the question they met at Baltimore August 31st of that year, and in October arrived at the following agreement: "We (naming the commissioners) do hereby mutually, on the part of our respective States, ratify and confirm the following agreement, viz.: To extend Mason and Dixon's Line due west five degrees west from the Delaware, for the southern boundary of Pennsylvania, and that a meridian drawn from the western extremity thereof to the northern limit of said State be the western boundary of said state forever." The legislatures of the two states soon after ratified this agreement, and the Boundary Dispute was set at rest.

# XIV. FORT PITT DURING THE REVOLUTION

During the war of the Revolution Fort Pitt was the center of operations against the Western Indians, who were encouraged, supplied with ammunition and frequently led by the British at Detroit. In consequence the whole frontier was constantly raided by larger or smaller bodies of savages. To protect themselves, in addition to the raising of such an army as they were able, after supplying their quotas to the army in the east, a number of small forts and blockhouses was built all over the territory, in which small bands of volunteer soldiers were usually stationed, and into which the settlers could fly for shelter with their families in time of danger—if they had sufficient warning; but frequently they had not, and massacres were all too common. From these, scouting parties were also sent out to keep a watch over the movements of the savages; a task both difficult and dangerous. It would be impossible, and besides, this is not the place to enter into the details of our local history during that time; but at length the war was over, though not the Indian raids. With the return of the soldiers, however. the frontier was better protected; but danger, especially in the districts lying distant from the forts, was ever present, and eternal vigilance was the price of life.

The adherence of the Penn's to the cause of Great Britain in the struggle for independence not only justified but also necessitated the depriving them of their proprietary ownership of the territory of the State, for a fair compensation. Accordingly their charter was annulled by an act of the Pennsylvania Assembly, dated November 27, 1779, and as a compensation they were given 130,000 pounds sterling and were permitted to retain their manors. These "manors" were extensive tracts of land in different parts of the state, surveyed to be retained when the rest of the proprietary lands were exposed for sale, either because they were thought to be more valuable or occupied such locations as made them otherwise advantageous. There were 44 of these manors in the state, aggregating 421,015 acres; four of which were situated within the limits of the diocese of Pittsburgh, namely, the Manor of Pittsburgh, of which presently, the Manor of Kittanning, which did not, however, take in the town of that name, but started about the middle of Manorville, two miles below, and continued down the east side of the river to the mouth of Crooked Creek, about three miles, and out a considerable distance into the country; Cherry Hill Manor, a small tract including the scene of the battle of Bushy Run, already mentioned; and Penn's Lodge Manor, between the last named and Greensburg. In the fall of 1783, the proprietaries, John Penn, Jr., and John Penn, concluded to sell the Manor of Pittsburgh, which consisted of 5766 acres with the usual allowance of six per cent for public roads. Subsequently they decided on laying out the town of Pittsburgh. The surveying was done by the state surveyor, John Vickroy of Bedford, and George Woods, and was bounded by the two rivers, Grant Street from the Monongahela River to Liberty Avenue and Eleventh Street from that point to the Allegheny. This was long known as "Woods' Plan", or "The Old Military Plan of Pittsburgh".

On July 13th, 1782, one of the most daring of the Indian attacks on the frontier was made on Hannahstown, which was burnt with attending loss of life and destruction of property, there and in the vicinity. The government now saw that the time had come for the extinction of the Indian title to all the territory within the limits of the state, both for its own protection against the savages, and to secure

control of the lands to which it was entitled.

# XV. THE SIXTH AND LAST TREATY AND PURCHASE

The sixth and last treaty with the Six Nations was held, as the last had been, at Fort Stanwix, New York, in October, 1784, at which commissioners from Pennsylvania purchased the remainder of the Indian lands within the boundary of the state, the deed for which was signed by the chiefs of the Six Nations on the 23rd of that month, and was reluctantly ratified by the Wyandots and Delawares at Fort M'Intosh—now Beaver—on the 21st of the following January. It embraced all the territory north of Kittanning and east of the Allegheny River not included in the last purchase, and all that lying north and west of the Ohio and Allegheny. As yet, however, the state had no lake harbor or frontage; and with a view of securing one, on the 3rd of March, 1792, it purchased from the United States the triangular piece of land lying west of New York state and bordering on Lake Erie, consisting of 202,181 acres, for the consideration of \$151,640, or seventy cents per This completed the territory of Pennsylvania, and so it has since remained.

We have seen that the territory acquired by the treaty of 1768 was added to Cumberland County, which then extended to Pittsburgh and the two rivers. But on March 9th, 1771, Bedford County was erected, which included, among other territory, all that had been purchased from the Indians west of the mountains; and on February 26th, 1773, the western portion of Bedford was formed into Westmoreland County. On March 28th, 1781, the southern portion of this county was cut off to form Washington, and on September 26th, 1783, another section was taken from the south also, east of Washington to form Fayette. Greene County was cut off from the southern part of Washington, February 9th, 1796. The last Indian purchase and the Erie triangle were now added to Westmoreland, so that it included nearly the whole of the western part of the state. This last purchase was divided into two parts by a line running due east and west from the mouth of Mahoning

Creek on the Allegheny River, about 55 miles above Pittsburgh, to a point on the Beaver about seven miles below New Castle; but it did not extend further, because the western boundary north of the Ohio River had not as yet been fixed. This was now to be settled; and by a resolution of May 5th, 1785, David Rittenhouse, Andrew Porter and Andrew Elliott were appointed commissioners to continue the western boundary north of the Ohio to the northwest corner of the state. They began the survey on August 23rd, and carried the line forward about 45 miles, when they suspended work till the following spring. It was then taken up by General Porter and Alexander M'Lean who began work on June 19th, 1786, and on Friday September 15th, came to Lake Erie, a distance of 155 miles and 226 perches from the southwest corner of the state. The Erie triangle had not yet been purchased.

The portion of land lying north of the line dividing the last purchase was called "Donation Lands", in fulfillment of a promise made by the state in a resolution of March 7th, 1780, to the officers and soldiers of the Pennsylvania Line to make them certain donations of land according to their rank in the service. The portion lying south of the dividing line was designated "Depreciation Lands", because, in pursuance of an Act of December 18th, 1780, certificates of depreciation were given to the soldiers of the Pennsylvania Line, providing that these certificates should be equal to gold or silver in payment of unlocated lands, if the owners should think proper to purchase such lands. In the survey, however, two tracts of 3000 acres each were reserved for the state, one opposite Pittsburgh upon which a part of Allegheny City now stands, and the other on both sides of the Beaver River at its mouth on which parts of Beaver and Rochester now stand.

After the close of the Revolutionary struggle the garrison of Fort Pitt was reduced to a handful of men, and the fort itself was permitted to fall into ruin. The Indians were reluctant to withdraw entirely from their ancestral hunting-grounds, and continued to prowl about the frontier, emboldened by the defenseless state of the main stronghold and the comparative security felt by the settlers after the last purchase. At length they grew bolder, and about 1787 began to assume such a threatening attitude throughout Ohio and on the frontier that General Josiah Harmar, who was then stationed at Fort Washington, Cincinnati now, was made commander-in-chief of the United States Army, September 29th, 1789. He set out in the fall of the next year, on an expedition against the Miami Indians in the northwestern part of Ohio; but was defeated and forced to return to his fort. So serious had the situation now become that Major Isaac Craig, who was deputy Quarter-Master-General, at Pittsburgh, wrote to the Secretary of War, and was directed by him to build a fort at Pittsburgh for the defense of the frontier. He accordingly threw up Fort Lafavette on the east bank of the Allegheny about half a mile above Fort Pitt, and placed a small garrison in it. After the defeat of General Harmar, General Arthur St. Clair, who had previously been appointed governor of the Northwest Territory—that is, the territory ceded by Virginia and other colonies to the United States, and lying north of the Ohio River and west of Pennsylvania—was also named Commander-in-chief of the armies that were to operate against the hostile savages. But he was defeated and his army cut to pieces in a battle fought November 4th, 1791.

Naturally the Indians were emboldened by their successes, while the settlers were terror stricken; and it was evident that nothing remained for the general government but to strike a decisive blow at any cost. What made matters worse was that, contrary to the terms. of the treaty of peace between the United States and Great Britain. the latter still occupied the fort at Detroit, and secretly encouraged and assisted the savages. At length General Anthony Wayne, Commander-in-Chief of the United States Army, was sent against them. He took up his quarters at Fort Lafavette in 1792, and began to drill his army with the greatest care and rigor; and in November moved his camp to the top of a hill north of the Ohio, and eighteen miles below Pittsburgh, which he named Legionville. Here he remained carefully training his men in Indian warfare till April 30th, 1793, when he embarked for Fort Washington. From there he marched against the Indians in northwestern Ohio, whom he met and utterly defeated at the Battle of Fallen Timbers, August 20th, 1794. Their power was now forever broken east of the Mississippi River, and peace and security were finally granted the whole frontier.

# XVI. SUBDIVISION OF THE LAST PURCHASE INTO COUNTIES

This lengthy Introduction will be brought to a conclusion by a brief account of the subdivision of the recently acquired territory into And the reader will bear in mind, as has already been suggested, some counties have so frequently been subdivided that but a small tract of land now bears the original name. We have seen that the last purchase was added to Westmoreland; but on September 24th, 1788 Allegheny County was formed from it, reducing it to about its present limits, and taking in not only the last purchase, but much of the territory north of the present Westmoreland, and up to the state The settlement of the Indian troubles, the consequent increase of the population, the distance necessary to be travelled to transact legal and other business, and the necessity of a more perfect political organization soon demanded the subdivision of this vast territory. A sweeping Act was therefore passed March 12th, 1800, by which the whole territory was divided into counties as they exist at present, except that Clarion County was formed March 11th, 1839 from that part of Armstrong lying east of the Allegheny and between Red Bank and Clarion Creeks the southern part of Venango; and Lawrence was formed from the northern part of Beaver and the southern part of Mercer March 20th, 1849. Certain slight changes were also made in the boundaries of some of the counties at different times, but these need not be referred to.

Pittsburgh was incorporated as a borough April 22nd, 1794, with a population of about 1200; and it already began to give promise of its future importance as a center of commerce and manufacture, especially the manufacture of glass and iron. On July 29th, 1786, was issued the first number of *The Pittsburgh Gazette*, the first newspaper published west of the Allegheny Mountains. In its issue of January 9th, 1796, it says: "The number of inhabitants of the borough of Pittsburgh, as taken by the assessor, last week, amounts to 1395."

The United States census for 1800 gives the population at 1565. Pittsburgh was chartered as a city March 18, 1816, having a population (in 1815) of 9431. But it is time to turn from this lengthy, though necessary sketch of the civil history of the western part of our state, to the religious annals, which the reader will now be better able to understand, and for which he will have a solid, civil and political basis.

# BRIEF

Biographical Sketches of the Deceased Bishops and Priests
Who Labored in the Diocese of Pittsburgh From the
Earliest Times.

# FIRST PART.

From the Earliest Times to the Erection of the Diocese of Pittsburgh.

CHAPTER I.

# HISTORY OF RELIGION DURING THE FRENCH OCCUPATION

I.

The first couple of chapters of this work must necessarily deal to a considerable extent with the laying of the foundations of religion in these parts, and will, for that reason, be rather historical than biographical. The following passage from the writings of the eminent American Catholic historian, Dr. John Gilmary Shea, will form a very appropriate introduction:

"The Catholic Church," says Dr. Shea, "is the oldest organization in the United States, and the only one that has retained the same life and policy and forms through each succeeding age. Her history is interwoven in the whole fabric of the country's annals. Guiding the explorers, she left her stamp in the names given to the natural features of the land. She announced Christ to almost every native tribe from one ocean-washed shore to the other, and, first to raise altars to worship the living God, her ministry edified in a remarkable degree by blameless lives and often by heroic deaths, alike the settlers, the converted Indians, and those who refused to enter the fold. At this day (1886) she is the moral guide, the spiritual mother of ten millions of the inhabitants of the republic, peoples of all races and kindreds, all tongues and all countries, blended in one vast brotherhood of faith. In this she has No other institution in the land can trace back an origin in all the nationalities that once controlled the portions of North America now subject to the laws of the republic. All others are recent, local She alone can everywhere claim to rank as the oldest.

"The Church is a great fact and a great factor in the life of the country. Every man of thought will concede that the study of the history of that Church in its past growth and vicissitudes, and of her present position is absolutely necessary in order to solve the problem of the present and the future in the republic; for the influence of an organization fixed and unwavering in doctrine, polity, worship, must be a potent element, and cannot be ignored or slighted.

"But while from the student and the statesman the history of the Church claims serious consideration, to the Catholic that history is a record full of the deepest interest and consolation, a volume to which he can appeal with pride. The pages teem with examples of the noblest and most heroic devotedness in the priesthood, of the beneficent action of the Church where she was free to do her work, of selfsacrifice in the laity, in generous adherence to the faith of the flock amid active persecution, insidious attack, open violence and constant prejudice, where Catholics were few amid a population trained in unreasoning animosity.

"The Catholic Church in this country does not begin her history after the colonies were formed, and men had looked to their temporal well-being. Her priests were among the explorers of the coast, were the pioneers of the vast interior; with Catholic settlers came the minister of God, and Mass was said to hallow the land and draw down the blessing of heaven before the first step was taken to rear a human habitation. The altar was older than the hearth." The Catholic Church in the United States, (Introduction), vol. i. pp. 9, 10.

# II.

The history of religion during the French occupation, though necessarily brief, will be found to be interesting from more than one point of view. It is hardly necessary to state that the French seldom went out on any important exploring or warlike expedition without being accompanied by a chaplain, who was generally a man of science as well as a minister of religion; who, while he ministered to the spiritual needs of the people and did much to keep their wayward dispositions under control, contributed no little toward increasing the world's acquaintance with geography, flora, fauna, medicine and many other branches of useful knowledge. But we shall confine ourselves to the subject of religion, which, it is to be feared, the reader has been impatiently awaiting. George Washington informs us in the journal which he kept of his visit to the French posts in the northwestern part of the state, in 1753, that there was a chapel in Fort Le Boeuf. The forts of Presqu'Isle and Machault were also attended; but we are only concerned with Fort Duquesne. We do not read in any description of this fort that it had a separate chapel; but there can be no doubt of it, both because it is distinctly referred to and named, and also because the number of soldiers and other camp followers was far greater here than at any of the other posts. But the history of religion here dates just a trifle further back. We have seen that the French and Indian forces descended the Allegheny River and took possession of the Forks on April 16th, 1754, landing about half a mile further up the river. Here Mass was undoubtedly celebrated by their chaplain, Rev. Denys Baron, on the following morning, April 17th, 1754, the first Mass on the site of the city of Pittsburgh. When the present cathedral was being built the writer prepared a sketch of the scene in writing as he conceived it appeared at that time, with the altar under a tree, the priest vested and standing before it, the French around him, while the Indians were further back on the bank of the river, the canoes and batteaux drawn up on the river bank, with the hills and bottom land of the future Allegheny City on the opposite side of the stream—all in their natural state, untouched by the hand of man. At my request, nearly thirty years ago, Sister Mercedes, a very talented member, and poetess, of the Sisters of Mercy wrote the following poem on the good Father Baron's Mass in that primeval forest. What would be the feelings of the humble Recollect were he permitted today to visit in spirit that scene of his and Pittsburgh's first Mass?

# THE FIRST MASS

At the Shrine of Mary, on "The Beautiful River."

I.

The sun flashed up, on "the Beautiful River,"
Changing its ripples to ruby wine;
It danced and glittered with many a quiver,
It flowed as smoothly as poet's rhyme,
And the grand hills stooped to the River's flow,
—The "Beautiful River,"—long ago!

II.

Deep, and silent, and heavy, and tall,
The forest swept to the water's edge;
The wild deer fled at the eagle's call,
The wild fox crept through the laurel hedge,
And the blue sky bent o'er the River's flow,
—The "Beautiful River,"—long ago!

# III.

And then in the light of the April sun,
In the glorious flush of the morning sky,
A wonderful scene on the shore is begun,
A scene half earth, half heaven brought nigh,
While the musical waves of the River flow
Past the wonderful vision—long ago!

## IV.

Red men bow down on the humid sod,
With the dark-eyed soldiers of sunny France,
And the vested priest of the living God,
Lifts the Sacred Host to their rev'rent glance,
And naught breaks the hush but the River's flow,
That April morning—long ago!

#### V

'Tis the Holy Mass! in that wilderness!
And the leaf screened altar,—our Lady's Shrine;—
This virgin forest her name will bless
With a title brought o'er the stormy brine,
"Our Lady's Assumption"! close to the flow
Of the "Beautiful River"—long ago!

# VI.

But the Red men flee, and the warriors die,
And the smouldering ashes seem to tell
To the moaning silence as years roll by
That all is lost, and the name as well;
But Faith has a seed that the Angels know
Sowed deep, by the "Beautiful River's" flow.

# VII.

Sweet Mother of Mercy! 'twas thine, thine own,
This favored spot of a city's birth,
Ere our spangled flag to the world was known,
Or our cry of freedom awoke the earth,
Thine was The Shrine at the River's flow
The "Beautiful River"—long ago!

# VIII.

And thus, as the years roll on and pass,
We kneel at a sweet Memorial Shrine,
And our thoughts drift back to that First lone Mass,
When a stranger-tongue called this chapel thine,
Where the Beautiful River seemed to bless
"Mary's First Shrine in the Wilderness"!

Mercedes.

It is not improbable that a chapel was built without the fort, because the fort was comparatively small, and because the French lived on amicable terms with the Indians. It is worthy of note that the chapel was dedicated under the title of "The Assumption of the Most Blessed Virgin at the Beautiful River"—a la Belle Rivière sous le titre de l'Assomption de la tres Ste. Vierge—and there is something very singular about this title, as the following will go to show. marking on it, Bishop O'Connor says, in the Diocesan Register—a brief manuscript work which he evidently wrote only a short time before his resignation—"It is presumed it was dedicated under this title on the feast of the Assumption of the Blessed Virgin after their (the French soldiers') first arrival, as it is only after that day that it is designated by that name in the Register (of the fort). It would appear that this dedication was accepted by the Blessed Virgin, as at the first synod of the new diocese of Pittsburgh the new diocese was placed under the protection of the Holy Virgin under the title of the Assumption, though no one was aware at that time of the previous dedication under the same title, the Bishop having been led to make this selection of a patron in consequence of the bull of erection being dated a few days before that feast, and he himself having been consecrated as its first Bishop on that festival." The Rt. Rev. Prelate is mistaken in stating that "It is only after that day that it is so designated in the Register". The title is first used on the sixth of that month and year. Not half a mile from the fort, and on the path by which the French and Indians could

then go to the east was, in later years and after the first part of the city was laid out, a narrow passage known as Virgin Alley, between Fifth and Sixth Avenues, extending two squares, from Wood to Grant Streets, which many writers of our pioneer history maintain was the road to the French burying ground, and was so named in honor of the Blessed Virgin. Later the cemeteries of the First Presbyterian and the Trinity Protestant Episcopal Churches, both of which still stand on the ground,



ALTAR DEDICATED TO THE "ASSUMPTION OF THE BEAUTIFUL RIVER"

and were until lately surrounded by their respective cemeteries, so that the name is supported by what would appear to be a very strong probability, as one cemetery often attracts another to its vicinity. The alley has lately been widened, and will henceforth be known as Oliver Avenue.

The chaplains who accompanied the French forces at this time in western Pennsylvania were Recollects, a branch of the great Franciscan Order, who were so designated because they at first lived in hermitages. They were started in Spain by Father John of Guadaloupe, in 1500; but they afterward devoted themselves to missionary work in various parts of the world; and were introduced into New France by Champlain in 1615, and the first Mass celebrated in that country was by one of them, Rev. Father Joseph Le Caron.

### III.

Returning to Fort Duquesne and its chapel and chaplain, our information is derived from the Register of the fort, kept mainly by Father Baron. We owe its reproduction in print to Dr. Shea, who searched out and printed a number of works relating to French-American religious history, between the years 1857 and 1860, which he named the Cramoisy Series, after the French printer Sebastian Cramoisy, (born 1585, died 1669), who published certain works relating to the early history of North America. The register to which reference has just been made is entitled, as translated into English: "Register of the Baptisms and Interments which took place at Fort Duquesne during the years 1753, 1754, 1755, 1756." The writer of these pages translated it into English, with Dr. Shea's permission, and published it in the original French and in English, together with an introductory essay on the French in the valley of the Ohio, and explanatory notes, in 1885. a sample of the entries, that of Beaujeu, who commanded, as we have seen, and was killed at the Battle of the Monongahela, will be given. It is in these words, literally translated: "In the year one thousand seven hundred and fifty-five, on the ninth of July, was killed in the battle fought with the English, and on the same day, M. Liénard Daniel, Esquire, Sieur de Beaujeu, Captain of Infantry, Commander of Fort Duquesne and of the army, who was about forty-five years of age, having gone to confession and performed his devotions the same day. His remains were interred on the twelfth of the same month in the cemetery of Fort Duquesne under the title of the Assumption of the Blessed Virgin at the Beautiful River, and with the customary ceremonies, by us, Recollect priest, the undersigned chaplain of the king at the above mentioned fort. In testimony whereof we have signed: Fr. Denvs Baron, P. R. (Father Recollect), Chaplain."

There are a few entries from the posts in the northwestern part of the state, but reference will not be made to them; those from Fort Duquesne begin with June 20th, 1754, and end with December 27th, 1756. Doubtless there was a chaplain during the rest of the French occupation, but no record has come down to us. All the entries are signed by Fr. Denys Baron, P. R., Chaplain; and one by Fr. Luke Collet, P. R., Chaplain of Presqu'Isle and French Creek, and Father Baron.

Charles Baron was a native of France, though the date and place of his birth have not been ascertained; but when he joined the order of the Recollects he was given the name of Denys. He was ordained a priest September 23rd, 1741; and after having served in certain parishes in Canada, was sent out with the French forces to their posts in this section of country. His name appears in several entries in the register of the other forts already mentioned, but his permanent appointment was to Fort Duquesne. Whether he remained there longer than the end of the year 1756, is not known; but he was transferred, the date not being given, to Fort St. Frederic, at Ticonderoga, at the southern extremity of Lake Champlain, where he performed the duties of chaplain till November 6th, 1758, when he died, only a few days before the fall of Fort Duquesne.

The next priest who visited this section was a Recollect also. from the Illinois country, whose name is not given, but who came with a detachment sent up the Ohio from Fort Chartres, a post nearly opposite St. Louis on the east side of the Mississippi, under command of Captain Villières, to reinforce the army here against an apprehended attack by the English under Washington. This chaplain accompanied Villières up the Monongahela to Redstone Creek, to meet Washington on his march west, arriving there on June 30th, 1754. Mr. Francis Parkman says in his Montcalm and Wolf, (vol. i. p. 155) that after offering the holy Sacrifice of the Mass early next morning, and setting out, "The path was so rough that at the first halt the chaplain declared he could go no further, and turned back for the storehouse, though not till he had absolved the whole company in a body". This would have been very strange conduct for a French Catholic chaplain, and I am not disposed to accept the statement without confirmation; and the more so as we read in the Voyage au Canada, (p. 105) that "this man was large, strong and vigorous, and had served in the cavalry in France, but became a monk upon the death of a young lady whom he had intended to marry". I have seen no mention of him anywhere else in our early history; and it is probable that he returned with the soldiers whom he had accompanied to this place.

Father Luke Collet, a Recollect mentioned only once in the Register, was for a time chaplain of the posts in the northwestern part of the state; who, in signing his name in the case referred to July 13th, 1755, states that he officiated with the permission of Father Baron. Dr. Shea says: "Léonard Philibert Collet, who took in religion the name Luke—was born November 3rd, 1715, and ordained in 1753. The date and place of his death are not given. \*\*\* A small silver chalice, used in all probability by Father Luke, was dug up at Waterford (Erie County, Pa.), near the ruins of the old fort (le Boeuf), in 1804, and was purchased by Mrs. Vankirk, a pious Catholic lady, to save it from profanation." So much for the Recollects, who now disappear from this section; turn we next to the second and last Jesuit that ever served within the limits

of the diocese of Pittsburgh.

Rev. Claude Virot, S. J. who had been laboring in the Abenaki Mission in the state of Maine, was sent to found a mission among the Delaware Indians on the Ohio near the mouth of the Beaver River, in the month of August, most probably in 1756. But scarcely had he laid the foundation of his proposed work, when he was forced to withdraw by Pakanke, chief of the Wolf branch of that tribe who lived at Kiskaskunk, a short distance below New Castle. Father Virot was born in France, February 16th, 1721, entered the Society of Jesus in the province of Toulouse, October 10th, 1738, and was sent to Canada in 1750. After the abrupt closing of his Delaware Mission, he became chaplain of Aubrey's forces, and was killed in the attempt to relieve Fort Niagara in July, 1759. This account of him, taken by Dr. Shea, is slightly erroneous, as will be seen from the following found in *The Jesuit* Relations and Allied Documents (vol. LXX., p. 85), where it is stated in the catalog of the Jesuit Fathers then on the mission in North America: "Father Louis Virot, born February 15th, 1722, entered the Society of Jesus October 10th, 1738;" and on page 91, Father Peter Joseph Rouband states in a letter dated October 21st, 1757: "I set out on the 12th of July from St. Francis—the principal village of the Abenaki's mission—to go to Montreal; the purpose of my journey was simply to bring Monsieur the Marquis de Vaudreuil (then governor-general of New France) a deputation of twenty Abenakis appointed to accompany Father Virot, who has gone to try to found a mission among the Loups (Wolves) of the Oyo, or the Beautiful River." Finally, on page 251 of the same volume, it is stated that, "In the month of July, 1759, when the Fort of Niagara was closely pressed by the English army which was besieging it, 1200 French were sent to the help of this post, so important for the preservation of Canada. Father Virot was chaplain of the French Army. It was put to rout, and the missionary, having fallen into the hands of the Iroquois, was cut to pieces." With this ends the history of the French, civil and religious, in western Pennsylvania.

# CHAPTER II.

# THE BEGINNING OF OUR RELIGIOUS HISTORY

I.

The different routes by which the early settlers generally penetrated into the western part of our state, and further, have already been indicated; and it may safely be said that among these pioneers there were some Catholics; but on account of the smallness of their number and the lack of priests to minister to their spiritual needs and keep a watch over them, they attracted little attention, and not a few of them These were for the most part at Pittsburgh and on or lost the faith. near the Monongahela as far south as Brownsville. At length the number became so considerable that under date of July 19th, 1785 Rev. Ferdinand Farmer wrote from Philadelphia to the Very Rev. John Carroll of Baltimore, who had recently been appointed by the Holy See, Superior of the American Clergy: There is a young man in town from Pittsburgh with a petition to have a visit from a missionary once This is with a joint petition bearing the names of about seventy Roman Catholics living on or near the Monongahela, living in three places, Muddy Creek, Ten Mile Waters, and Shirtee Waters. Chief among them seems to be Felix Hughes." There are several small streams bearing the name Ten Mile Run, but the one named here is in Greene County, and empties into the Monongahela from the west near the boundary line between Greene and Washington Counties, perhaps sixty-five miles above Pittsburgh. Muddy Creek also flows east through a considerable part of Greene County, and empties into the Monongahela not far from the one just named. Shirtee Waters is Chartier's Creek which flows north through Washington and Allegheny Counties and empties into the Ohio at M'Kees Rocks, three miles below Pittsburgh. There is another creek of the same name, an insignificant stream, which empties into the Allegheny from the east twenty-two miles above Pittsburgh.

That the application for a missionary came principally from the Catholics on the upper Monongahela need not appear strange when it is borne in mind that emigrants from the east of the mountains came by way of Braddock's Road to Brownsyille, and that those who wished to settle down would naturally stop where they could secure good farming lands, while those who wished to pass further west would have to remain for a time awaiting the settlement of the Indian question.

## BROWNSVILLE

Reference to the location of the present town of Brownsville appears very early in our history, and it occupied a conspicuous place from the beginning. The advantages of the location will appear as we proceed and account for the prominent place it held during the latter half of the eighteenth and the early years of the nineteenth centuries—advantages which, in the nature of things, as we shall see, it was destined to lose with the march of civilization. On and near where the town now stands there existed at the date of the arrival of the first white man the ruins of certain fortifications of whose history nothing is known nor can be ascertained beyond the most unsatisfactory conjecture, but which was called from Red Stone Creek which flows into the Monongahela a short distance below the town, a Red Stone Old Fort.

As far as can be ascertained the first settlers on the site of the future town were Wendel Brown and his two sons Thomas and Basil who came to the place about the year 1751 or 1752, as nearly as can be ascertained. Owing to the fact that Braddock's route over the mountains, after crossing the Chestnut Ridge, came to a point not distant from the Monongahela, as distances were then estimated, and when emigrants to the Forks or to points down the Ohio crossed by that route they struck directly for the river to have the advantage of water transportation as quickly as possible. It was not, however, till 1785 that the town was laid out by the younger Browns, and it is said that the next year it numbered 600 inhabitants. Its present population is 2324.

Its religious history will be given as we proceed.

The mention of the name of Felix Hughes as the leader of the little band and the first person to head the list asking for a priest for western Pennsylvania, prompts the inquiry, "Who was this zealous Christian pioneer?" The name Hughes is and has always been, intimately connected with the history of the upper western bank of the Monongahela. A sketch of the family was privately printed some years ago, entitled My Family Memoirs, by Thomas Hughes, from which the following points are taken. Say the Memoirs: "The motive that sent our first ancestor to this country from his Irish home was of this character: a desire for religious freedom; he was a devout Catholic. Settling in the valley of Virginia, in Loudoun County, before the year 1750, Thomas Hughes, son of Felime or Felix and his wife, with his brother Felime or Felix Hughes, all from Inver, in Donegal, Ulster, first laid the foundation of his family in this country. Thomas Hughes had in early life married his cousin Bridget O'Neill, unto whom were born three children." The eldest of these was Felime or Felix, the leader of the petitioners to Father Carroll. The date of his birth is not given in the *Memoirs*; but inasmuch as his second child was born in 1753, it is safe to say that he must have been born some time before the family crossed the ocean. His father was a noted hunter, and in his rambles through the forests he saw that Greene County at least near the Monongahela was very fertile, a point of great importance among the pioneers. He consequently

determined to take up lands there and make it his permanent home. This he did about 1771; and located near Carmichaelstown, calling his new home Jefferson, after his old county in Virginia; both these places being near the west bank of the river some sixty-five miles above Pittsburgh. Felix and three other families accompanied his father to this place; but previous to that Felix married Cynthia Cain, by whom he had four sons and two daughters. Immediately on their arrival they erected a fort or blockhouse, as a protection against prowling Indians and wild animals, which was to be used by all the little group of settlers at night, until such time as their own cabins would be ready for occu-The Hughes, as has been remarked, were devout Catholics, and clung with deepest reverence to the Church of their ancestors. Thomas died in 1807, at the home of his son-in-law, Jacob Burley, near Waynesburg, and was buried in O'Neill's burying ground a few miles from Carmichael, near the grave of his father Felix. I have not been able to ascertain the date or place of the death of Felix Hughes, as the *Memoirs* are silent on that point; but his name should be revered by the Catholics of our vast diocese.

## II.

At the time that Father Carroll received the application for a periodical visit of a priest to the Catholics of this section, the number at his disposal was too small for him to be able to make any definite promise; and they were left without a shepherd for a few years longer. But about this time missionaries to Kentucky and other western parts were accustomed to come to Brownsville or Pittsburgh to take boat for their destination; and while awaiting the building of boats or a rise in the rivers, would frequently be obliged to spend considerable time, which they would devote to ministering to such Catholic families as they found, or were willing to profit by their services. Pittsburgh was more fortunate than Brownsville in this particular, though suffering no little for the consolations of religion; because, with its growth and importance more priests from the east came directly to it to embark, and Brownsville began to take the second place. The first of these, so far as we can learn at present, was the restless Frenchman, Rev. Peter Huet de la Vilmière, who in his wanderings walked from Philadelphia to Pittsburgh in the early summer of 1786; but nothing further is known of him than the simple fact of his visit. Next came the Carmelite Father Paul, of whose visit as little is known as of the one just mentioned. He was followed by Rev. Charles Whelan, an Irish Franciscan, who had received his theological education in France, and had served as chaplain on one of the French ships of war sent out to aid the American colonies in their struggle for independence. been on the American mission for some time, and when Dr. Carroll, resolved to send one of his few priests to minister to the Catholic settlers in Kentucky, he made choice of him. Dr. Shea calls him "the eccentric Rev. Charles Whelan". He left the east for the field of his future labors in the spring of 1787, and stopped a short time in Pittsburgh; and, after laboring in Kentucky till 1790, he returned to Maryland by way of New Orleans, and continued his labors till the time of his death in 1805, or the following year. As he passed west provided with all that was

necessary for the celebration of the holy Sacrifice, while it is uncertain whether the others just mentioned were so provided, it may be held with a fair degree of certainty that he was the first priest who celebrated Mass in the diocese after the expulsion of the French. But the most noted of all these passing missionaries was the learned and saintly Benedict Joseph Flaget. Says Archbishop Spalding in his Life of this zealous priest, who was afterward first Bishop of Bardstown, Kentucky (now Louisville, Ky.): "He set out on his journey (from Baltimore to Vincennes, Indiana) in the month of May, 1792, in a wagon destined to Pittsburgh. In Pittsburgh he was detained for nearly six months. in consequence of the low stage of water in the Ohio. He carried with him letters of introduction from Bishop Carroll to Gen. Wayne, who was stationed at that point, preparing for his great expedition against the Indians of the northwest. During his detention in Pittsburgh Monsieur Flaget was not idle. He boarded with the family of a French Huegenot, married to an American Protestant lady, by whom he was kindly and hospitably entertained. He said Mass every morning in their house and during the day devoted himself to the instruction of the few French inhabitants and French Catholic soldiers. The smallpox having broken out in the place, he was indefatigable in his attentions to those stricken with the loathsome disease. Forgetful of his own imminent danger, he generously devoted himself for their bodily and spiritual comfort. An incident occurred while he was in Pittsburgh, which presented an occasion for the exercise of his charity and zeal. Four soldiers had deserted, and on being apprehended they were promptly condemned to death by court martial. Two of them were Irish or American Catholics, one was a Protestant and the fourth a French Monsieur Flaget visited them in prison; and though but little acquainted with English, he had the happiness to receive the Protestant into the Church and to administer the sacraments to the two They were in the most happy dispositions; and he mingled his tears of joy with theirs of repentance. The Frenchman proved obdurate; and the zealous priest could make no impression on his heart. In November he left Pittsburgh in a flatboat bound for Louisville. In the fall of 1793, Rev. Stephen Badin, the first priest ordained in the United States, accompanied by Rev. M. Barrieres, also passed through our city, remaining for a short time, as may be gathered from the following remarks of the author just quoted. "The two missionaries left Baltimore on the 6th of September, 1793, and travelled like the Apostles, on foot to Pittsburgh, over bad roads and a rugged wilderness country. On the 3rd of November they embarked on a flatboat which was descending the Ohio." To this scrap of history Dr. Shea says further: "In 1796, Rev. Mr. Fourniér found a hundred Catholics in Pittsburgh, who had zeal enough to raise a subscription to support a priest, but so careless that, though he remained there fourteen weeks, hardly six could be induced to hear Mass on Sunday." To this Dr. Spalding adds the following: "Rev. Michael C. J. Fournier reached Kentucky in 1797. He was a native of Blois, in France, and, when driven from his native country by the French Revolution, he took refuge in England. In London he taught the French Language for about four years, in order to obtain a subsistence. Weary of this manner of life, and panting for a field of action congenial to his zeal for the salvation of souls, he sailed

for America, which he reached toward the close of the year 1796.  $_{\mathrm{He}}$ at once offered his services to Bishop Carroll, who gratefully accepted them, and immediately sent him to Kentucky. After a long and painful journey, in the dead of winter, he reached Kentucky in February, 1797." The last of those passing missionaries to whom the Catholics of Pittsburgh were indebted for religious ministrations were Revs. Maguire and Bodkin, who, says Dr. Shea, were in Pittsburgh at the same time as Father Fournier; but I have not been able to find mention of either of their names in any of the works within my reach. This brief mention of those missionaries, who were only remotely connected with our early religious history, will, I trust, be agreeable to the reader, and will fill up a gap in our early religious annals. It might also be mentioned that perhaps an occasional missionary in going west from Brownsville, followed the Indian trail from that point through Catfish's Camp (Washington, Pa)., to Wheeling to take passage there on a boat for the lower countries. It was a noted trail, and was afterward followed pretty closely by the National Road.

# III.

During the French occupation the Church was under the ecclesiastical jurisdiction of the Bishop of Quebec; and after the expulsion of the French it was subject to the Vicar Apostolic of the London District, England. But the incongruity of having the Church in this country subject to an ecclesiastical superior of the nation from which we had just obtained our freedom, and the manner in which Catholics of the new-born republic petitioned the Holy See for a local superior holding directly from the Sovereign Pontiff! The petition was favorably received, and after the Sacred Congregation for the Propagation of the Faith, to which matters relating to missionary countries are referred, had carefully considered it, the petition was favorably recommended to the Pope. The official document, which is dated June 9, 1784. declares "Superior of the missions of the thirteen States of North America, the Rev. John Carroll, a secular priest, with authority to exercise the functions regarding the government of the missions." He was also empowered to administer confirmation. Dr. Carroll was a member of the suppressed Society of Jesus; and at the present day he would be designated a Prefect Apostolic. But the constantly increasing Catholic population, the vast territory under his jurisdiction, and the number of priests coming from different European countries, with or without proper credentials, demanded the presence of a person clothed with full episcopal powers to govern the Church. He was accordingly named first Bishop of Baltimore and of the United States, the bull of his promotion being dated November 6th, 1789. He went to England where he was consecrated in the chapel of Lulworth Castle, August 15th, 1790.

It may not be out of place for us to pause here and inquire into the influence which the priests and people of the different nations of Europe exercised on the formation of the Church in this country, and especially in this diocese. In the upper lake region from Detroit, and down the Mississippi, the Catholic population was in the beginning mainly French, either from France or Canada, while that of Kentucky and southern Ohio was principally from Maryland. But it is not the

intention to speak of these sections of country. The great majority of the Catholics of the eastern part of the United States were found, at the end of the eighteenth century, in Maryland and Pennsylvania, and were almost wholly Irish and German, so that the expression so commonly heard until recent years of a congregation being "Irish" or "Dutch" (German) had a real significance; so that in the appointment of a pastor and in the administration of the temporalities, where the congregation was mixed, it was frequently very difficult to please both parties, or avoid unpleasant friction. The early English Catholics of Maryland had about ceased to exercise a dominant influence in their own state, and they never made an impression on the tone of Catholicity in ours. The Irish Catholics, owing to the long persecution they had to endure in their own country and the impossibility of observing the requirements of canon law in all their extent, did not contribute as much toward shaping the tone of Catholic thought and action as they otherwise would have done, and not so much as the Germans did who were more favorably situated, more tenacious of their customs and better united. Up to as late as 1870 these two nationalities or their descendants dominated everything Catholic here; and up to as late as perhaps 1865 there was not more than the merest handful of Catholics of other nationalities in the diocese of Pittsburgh. About that time a few Polish and Bohemian families began to settle at Pittsburgh, and a small number of the former also at the Soda Works, now Natrona, 22 miles above Pittsburgh on the west bank of the Alleghenv River. From that time the mining and manufacturing districts of Pittsburgh and southwestern Pennsylvania attracted many laborers from nearly every nationality of Europe and Eastern Asia; so much so that at the present time, there is perhaps only one other diocese in the world, Chicago, that has a greater number and variety of nationalities than Pittsburgh, as will appear in its proper place.

Turning to the priests who came across the water in early days to minister to the scattered Catholic settlements in our state, and in the east generally, they were for the most part Irish and German; not a few of whom were members of religious orders, some coming over with the permission of their ecclesiastical superiors, more on account of the dissolution of their monasteries or the disturbed state of political Europe, and others from a roving disposition, for which the disquietude of the Old World offered some kind of a palliation, if they were at the trouble of looking for one. As was naturally to be expected these latter frequently gave serious trouble and disedification; although affairs, as a rule, righted themselves in the end. But the Church in this country must ever feel grateful to both the Irish and German clergy, especially, and to those of other nationalities also, for the truly apostolic zeal which urged them to come to the spiritual relief of our forefathers, and enter upon the self-sacrificing and laborious work of the American mission. And their successors are nobly continuing their good work side by side with our native clergy.

A number of French priests sought our shores during the Reign of Terror, although they labored only to a limited extent in our state; but quite a number of them became bishops of nearly half the dioceses of the United States, so much so that even as prudent and conservative a prelate as Bishop Kenrick, of Philadelphia, wrote a very strong letter on the subject to Bishop England of Charleston, which I have in my collection. Such, then, were the beginnings of Catholicity in our state and diocese.

## CHAPTER III.

# EARLY CATHOLIC SETTLEMENTS WEST OF THE MOUNTAINS

Permanent Catholic settlements began to be formed in various sections of the western part of the state, but reference will not be made to those east of the mountains, although two or three of them were within the limits of the original diocese of Pittsburgh, and naturally exercised an influence on some of the settlements further west. most noted of those to the west of the mountains were Loretto, Sportsman's Hall, Waynesburg, Sugar Creek and Pittsburgh; all of which are within the limits of the present diocese of Pittsburgh, except Loretto, which on account of its importance, will first be treated of briefly. Its history is this: In the year 1788 Captain Michael M'Guire, a hero of the Revolutionary War, brought his family from Maryland to a spot near the present village of Loretto, and there began the first permanent settlement in that whole section of country. Loretto is seventy-five miles due east from Pittsburgh. A large portion of the tracts which he purchased and settled upon is still owned and occupied by his descendants. Being a devout Catholic, he was careful to provide for the religious needs of his family as far as possible, and for those also who might settle in the neighborhood in the future. For this purpose he made over to Bishop Carroll for the use of the church and for the maintenance of a priest four hundred acres of the extensive tracts which he had taken up. Other pioneers were not slow in joining him, as he was a man of influence; and in a comparatively short time there was quite a Catholic colony. But in those days when priests were few, and the settlements far from each other and from the home of any missionary, it was a boon for the poor people to see the face of a priest once in every one, two or even three years. Father Felix Brosius, as well as Very Rev. James Pellentz, the Vicar-General of Bishop Carroll, visited the settlement from Conewago perhaps two or three times, before the first appearance of the illustrious missionary who was to spend his life there and give the place a reputation which is indelibly written on the pages of the Church's history in the United States, as well as on its secular annals. The circumstances of his coming would appear to have been providential. It happened in the summer of 1795 that Mrs. John Burgoon, a Protestant woman, living in the M'Guire settlement, was taken sick, and expressed an earnest desire to see a Catholic priest. The nearest point where one could be found was Conewago, a very long distance through almost unbroken forests, by no better way than Indian trails or bridle paths; but Mrs. Luke M'Guire and another good Catholic person determined to undertake the journey, little imagining that the ultimate result of it would be so far-reaching and so important. They found a priest ordained scarcely a year, the very mention of whose name thrills every Catholic heart to this day—Rev. Demetrius Augustine Gallitzin. His arrival, we may well believe, was hailed with joy by

every member of the few families of the settlement. During his brief stay he daily celebrated Mass in one of the log cabins, baptized the children, instructed the young, heard confessions, administered Holy Communion, and did all in his power to encourage and confirm the little flock in the practice of their religion. A brief sketch of this distinguished missionary must be given, although he labored only to a limited extent in the territory of the present diocese of Pittsburgh.

# VERY REV. DEMETRIUS AUGUSTINE GALLITZIN, V. G.

Demetrius Gallitzin, who took the name of Augustine at his confirmation, was the only son of one of the oldest and most illustrious houses of the Russian Empire, and bore a princely title. His Father Alexivitch Gallitzin, was sent as ambassador to France in 1763, and on August 28th, 1768, married Amelia von Schmettau, only daughter of the celebrated Prussian field-marshal of that name. at The Hague to which he had been appointed ambassador, where their only son Demetrius was born December 22nd, 1770; his sister Marianna, their only daughter, having been born December 7th, 1769. early life and training need not be dwelt upon at length; suffice it to say that it was suitable for a person occupying his high position. renounced the Greek schism and entered the Roman Catholic Church before he had attained to manhood. On account of his having taken this step he was disinherited according to Russian laws, and the hopes of his father who had destined him for a military career, and had obtained a commission for him when he was yet in his cradle, were forever blasted. Owing to the constant absence of the father in the discharge of his official duties, his training was left almost entirely to his mother, who proved herself equal to the task. Travel was regarded as necessary in those days to perfect the education of a young man of the better class; but the disturbed state of Europe at that time made it inadvisable for him to visit the countries of that part of the world; and his pious mother determined to send him to the New World to the republic that had so lately sprung into existence and which was already giving promise of the future greatness it was destined to attain. Accordingly he embarked for America in company with Rev. Felix Brosius, August 8th, 1792, under the assumed name of Augustine Schmet, from his mother's family name, with letters of introduction to Bishop Carroll, under whose special care his mother wished to place him. Dr. Carroll thought it well for him to devote some time to the study of the Constitution of the United States and the general character of our political system, before setting out on his travels through the country; and as accommodations were few in the little city of Baltimore, he recommended him to put up with the Sulpitian Fathers who had lately opened St. Mary's Seminary; both because he could study those questions in quiet and retirement, would be in the company of educated persons who were familiar with the French Language, and would be in a wholesome religious atmosphere. But he soon began to compare the tranquility of the youthful republic with the turmoil of the Old World, and insensibly found his heart becoming attached to it, at the same time that the religious atmosphere in which he lived elevated his thoughts and desires to holier aims and purposes than those to which his noble birth would naturally have led him to aspire. We need not be surprised at being

told that he soon began to hear the silent whisperings of a vocation to the priesthood. In this turn of affairs, the bishop thought it well to let him remain for a time longer at the seminary that he might have more leisure for serious reflection on the nature of the new life to which he felt himself called, as well as to continue his other studies. He also



VERY REV. DEMETRIUS AUGUSTINE GALLITZIN

took him with him in his visitation of different parts of the diocese, and introduced him into the home circle of some of the most distinguished families. But he was astonished to find the young prince travel with reluctance, and constantly manifest a longing for the quiet retreat of the seminary. So deeply was this fixed in his mind that it caused the bishop no little trouble and anxiety. On the one hand, he could not but see the designs of God clearly manifested, which he dare not in conscience oppose; while on the other, if he stated matters as they were, and as he was bound to represent them to the mother of the young

prince, it would almost certainly be conjectured that he had exercised undue influence over him to induce him to enter the ranks of the priest-hood in a country where priests were so few and so sorely needed. The mother was naturally disappointed on hearing the choice her son had made; but her noble Christian spirit soon triumphed over flesh and blood, and she calmly acquiesced in the designs of Providence. Not so the father. He had been planning for his promotion in the army, and his proud spirit could ill brook the thought that his only son, the heir to his titles and estates, should bury himself in the wilds of America, and devote his talents and his life to the service of the poor. He accordingly hastened to inform him that his elevation to the priesthood would of itself, according to the laws of Russia, render him incapable of inheriting the estates to which his birth had given him a right.

We cannot, however, pause to dwell at length on the trials to which our young hero was exposed, nor enlarge on the influences that were brought to bear on him; but he had heard the divine voice, and, like St. Peter, he felt that it was better to obey God than man. thorough education he had received enabled him to enter at once on the study of theology; and so rapid was his progress that he soon received minor orders, and on November 14th, 1794, was ordained sub-deacon. He writes in his note-book, "In the beginning of January, 1794, God gave me the desire to unite myself to the Society of the Sulpicians. Communicating this to Mr. Nagot, (the superior) he advised me to refer the matter to our Lord, this desire continues as if it were already accomplished." He was admitted on the 13th of February, but withdrew a number of years afterward, when he had entered on his distant missions. On March 18th, 1795, he was raised to the dignity of the priesthood, being the second priest ordained in the United States, and the first who received all the orders from tonsure up in this country; Rev. Stephen Badin, the first ordained a priest, having received deacon's orders in France before crossing the Atlantic. Having reached the term of his holy ambition, he served for a few years in Maryland before taking up his abode, and assuming his life's work on the summit of the Allegheny Mountains. It does not enter into the scope of this work to give in detail the labors and sacrifices of this true man of God; suffice it to say that he found a wilderness, with a large tract of land and few devout and courageous souls, and little more. His beginnings were the humblest, but he built up the Church, induced many settlers to establish their homes in the vicinity, and took up large tracts of land which he disposed of on easy terms, relying on the remittances which he had good reason to expect through his sister, although he himself had been disinherited; but in which he was sadly disappointed. A kind Providence, however, enabled him to adjust his financial affairs and enjoy a few years of comparative rest before he laid his labor and care-worn frame to its final rest. He had wished to see a bishopric established at Loretto, but in this he was doomed to disappointment; although in the event of the consecration of Dr. Conwell as Bishop of Philadelphia, as we shall see, in 1821, he was made Vicar-General of the western part of the diocese, an office which he filled until some time after the consecration of Dr. Kenrick as coadjutor of Philadelphia, June 30th, 1830, when he resigned. In this capacity he exercised jurisdiction over all the missions of the present diocese of Pittsburgh.

During his pastorate of forty years he succeeded in planting one of the most thoroughly Catholic colonies in the state of Pennsylvania: and it was all his work, for he laid the foundation of each of the early congregations in the sweat of his own brow. His memory is justly held in benediction. His present zealous successor Rev. Ferdinand Kittell, assisted by the generosity of Mr. Charles M. Schwab, has taken special care of the place where his remains repose, has erected a very tasteful monument and statue of him and has published a very interesting and valuable souvenir of him, his successors, and the leading members of the congregation. It is to be regretted that the scope of this work does not take in the extensive field of his apostolic labors, although they did extend at times within the limits of our diocese. Immediately after my ordination, August 4th, 1869, I was sent to teach for one session in St. Francis' College at Loretto, and assist the pastor of the village church on Sundays, and many a time I heard confessions in the chair occupied by Dr. Gallitzin and said Mass at his chapel altar; and I have seen his remains as they lie at rest in the vault under his monument. For thirty years I attended the annual retreats of the clergy at the college, so that I am familiar with the place and its history. with the labors of almost forty-one years the good Father Gallitzin was called to his eternal reward on the evening of May 6th, 1840, full of years and rich in merits. But we must guit with reluctance, the settlements that were originally embraced within the diocese of Pittsburgh, which now belong to Altoona, and confine ourselves to the diocese as it is now constituted.

#### CHAPTER IV.

# EARLY CATHOLIC SETTLEMENTS IN THE DIOCESE OF PITTSBURGH, SPORTSMAN'S HALL

I.

We have seen that Hannahstown stood on Forbes' Road about three miles north of Greensburg, that it was attacked by Dr. John Connolly during the Boundary Dispute, and was finally burnt by the Indians in the summer of 1782. It was named after John Hannah who opened a tayern there, and was later commissioned resident judge of the first court held west of the mountains, which convened in April, 1773. After the burning of the town, commissioners were appointed to select a site for the county seat, and they fixed on the present location of Greensburg. Here it was that the Church acquired its first real estate in western Pennsylvania and in the diocese of Pittsburgh. In the fall of 1787 six Catholic families moved from the settlement of Goshenhoppen, now Balley, Berks County, Pennsylvania, across the Allegheny Mountains, and settled in Unity Township, Westmoreland County, in the neighborhood of St. Vincent's Archabbey. But it is well to remember that in speaking of locations in our early history, the term must generally be regarded as very indefinite, unless it refers to a town or other fixed place. In March, 1789, they purchased an acre and twenty perches of ground in Greensburg, where the church now stands, for five shillings, informing the owner that this was all the money they had, and if he would not accept it, they could not make a bargain. He accepted it, and stated in the deed that he transferred the property to the purchasers in consideration of this sum, as also for the promotion of the cause of religion and education. These six pioneers of Catholicity



Again, Philadelphia, 22nd November, 1806, he writes to his Bishop: "We have a fine lot at Greensburg, but Colonel O'Hara at Pittsburgh made a present to me a fine lot at Pittsburgh. We collect for that purpose more than 1000 dollars already. I hope with your approbation to lay the cornerstone the next spring by the assistance of Mr. Schmidt in Clearfield. I built a little lock (log) chapel at my, but it is quite too small—The only help to me is Mr. Schmidt, and I also to him, but we want more help." Father Helbron was not very familiar with the English Language; but his letters are produced here as they came from his pen. The Mr. Schmidt referred to was Very Rev. D. A. Gallitzin of Loretto, who came to this country under the name of Augustine Schmidt, and retained that name for a number of vears after his ordination to the priesthood. Father Fellner is devoting much attention to the writing up of as complete a life of Father Helbron as it is possible to have. Father Helbron's reference to the first church in Pittsburgh will be noticed later on.

In addition to what we have learned from our good Benedictine historian, it may be added that, at the time of Father Helbron's arrival, or soon after, the congregation consisted of only seventy-five communicants; and that as yet there was no church, the Holy Sacrifice being offered in his own log cabin. But soon after his arrival the congregation built him another log house 26 by 28 feet, which offered better accommodations both to himself and his people. After a little time an addition was built to it, to serve the purpose of a chapel, which was the first church of the settlement. About 1810 a hewed-log church 26 by 40 feet was erected. Writing of the place soon after his arrival, Father Helbron says: "My dwelling shall no more be called Sportsman's Hall, but Clear Springs, near Greensburg." This name did not, however, come into general, or even local use; and the name Sportsman's Hall and frequently among the people "The Hill Church"—was the name by which it was known till its dedication, by Bishop Kenrick, July 19th, 1835, when, according to a custom of his, he named it after the saint of the day, since which time it has been known as St. Vincent's.

The good man's career was drawing to aclose. A tumor appeared on the side of his neck from which he suffered for a long time, and from which the local physicians could afford him no relief, and he went to Philadelphia hoping that better medical skill might effect a cure; but the doctors informed him that his case was hopeless, and he determined to return and labor until such time as it should please God to call him to his rest. It was not to be so; and he died at Carlisle on his way home near the close of the year 1816, at what age has not been ascertained.

# II. SUGAR CREEK, OR DONEGAL SETTLEMENT

We shall now turn our attention to another of the original settlements of the diocese; that of Sugar Creek, or Donegal, in Armstrong and Butler Counties. While the Westmoreland County settlement was almost wholly German, this one was altogether Irish, and from one spot in the Old Country, County Donegal. The little band of emigrants were fortunate in being accompanied by a bard, who has transmitted to posterity an account of their embarkation, the voyage, and the landing on our shores, in a poem that may still be heard in some Butler County homes, and to which the writer frequently listened in childhood. It is

not, it is true, in Tom Moore's masterly style; but truth does not depend on classic diction. The bard, as he informs us in the first stanza, was Jerry Monaghan, who, "spent many a frolicsome day on the banks of the Lough Erne," in the southern part of County Donegal. The embarkation, which, according to the most reliable tradition, took place in 1792, is narrated in these lines:—

"On the fourth of June, in the afternoon, We sailed from Londonderry; Early next day we put to sea To cross the tedious ferry. We parted sail with a steady gale As Phœbus was arising, Bound for New York, in America, In the grand brig Eliza."

A man by the name of Knight was captain of the vessel, and the only incident worthy of note that occurred during the passage is thus recorded:—

"A British fleet we chanced to meet
On the twenty-fourth of August,
A man-of-war came bearing down
With crowded sails upon us.
Brave Knight, being true to all his crew,
Advanced unto the captain,
And when he made a bow to him,
Showed America's protection."

Instead of landing at New York, however, the brig entered Delaware Bay, and came at New Castle, "next port to Philadelphia", where:—

"September ninth we took our leave
Of captain, mate and sailor,
Likewise of the Eliza brave,
For no less can we name her.
We gave three cheers for old Ireland,
It being our former quarter,
And then, like scattered sheep, we strayed,
And parted from each other."

The bard did not accompany the colony, but preferred to remain in the East, making his home in New Jersey, where he died at a good old age. At the conclusion of a lecture which I delivered in Pittsburgh in 1878, on the introduction of Catholicity into Western Pennsylvania, and in which I had occasion to refer to Jerry Monaghan, an elderly lady told me that in her childhood he had been a frequent visitor at her father's house there, being then a very old man; whereupon she related a number of interesting incidents regarding him.

Only a part of the emigrants crossed the mountains, and these, following Braddock's road more or less closely, settled for a time in what is called "the Neck", or that part of Northwestern Fayette County which lies between the Youghiogheny River and Jacob's Creek near their confluence. And here we shall pause for a moment to speak of this little colony and its brief history. The precise date of their arrival at that point cannot be fixed with certainty, but it must have been about the year 1794; and, while some of them purchased lands and

devoted themselves to farming—the first deed recorded being dated June 20th, 1795—others found employment at the Alliance Furnace. of Trumbull and Marmie, some four miles distant up Jacob's Creek. which was the first blast furnace built west of the Allegheny Mountains. and which was blown in, in 1790. In 1796 the larger number of them went to establish the Donegal settlement, while the others remained, or followed them later; and a chapel was built, which is not mentioned. however, earlier than 1810, and of which I have not been able to learn anything except the simple fact. This settlement is more commonly called "Indian Creek" in our earlier histories, though it is a considerable distance from that stream. They were visited at distant intervals by the priest from Sportsman's Hall or Brownsville; but an epidemic, the nature of which is not stated, broke out about 1811, which decimated the colony and dispersed the survivors. The last interment is that of Patrick Carr in 1813; the chapel fell into ruins; but when the church property was sold, a quarter of an acre which included the cemetery, was reserved. I have visited the place, but no vestige remains.

#### III.

Returning to the Donegal Settlement: it extended over the northern part of Armstrong County, west of the river, and the whole northeastern part of Butler, and spread itself as time went on. These pioneers of the faith were very primitive in their manners, as countless anecdotes and incidents related of them prove; but which, for want of space, must be left to the reader's imagination. Turning to the facilities which the people had for receiving the consolations of religion, it can readily be imagined how very limited they must have been. The religious center of the colony was soon established, as we shall see, at what is now St. Patrick's Church, Sugar Creek, Armstrong County, about twelve miles directly west of Kittanning, or almost equidistant between that town and Butler, and only a short distance from the Butler County line. The first priest to cross the Allegheny River and visit the settlement was Father Lonergan, in 1801; but he paid it only one visit. The next was Father Helbron, which is noted in these words by Very Rev. James A. Stillinger, with whose noble character we are yet to become acquainted, who says: "In 1803 Father Helbron made his first visit beyond the Alleghenv River. At Slippery Rock he baptized thirteen in one day, and at Buffalo Creek thirty-eight." Slippery Rock was in the northwestern part of the settlement, and "Buffalo Creek Mission" was another name for Sugar Creek; the former stream being less than four miles from the missionary center, while the latter is twice that distance.

In 1805, or, as others will have it, 1806 or 1807, although the first date is supported by the best authorities and is now generally accepted, Rev. Laurence Sylvester Phelan, already mentioned, took up his residence there; and soon a number of heads of families, overjoyed at the thought of having a resident priest among them, after their long spiritual privations, met to consider the best means of securing a home for him and a church. Land was to be had at a very trifling cost, but money was as scarce as land was plenty, and five dollars was a small fortune. Still the people were not discouraged, used as they were to

struggle with difficulties, and, recognizing the truth that in unity there is strength, they divided the territory, which was at least fifteen miles square, into four parts. A collector was appointed for each section to go among the people and solicit donations. Casper W. Easly took the southern district, frequently called the Easly Settlement; James Sweeny was allotted Butler and the surrounding country; James Sheridan had for his portion the southwestern district, or Clearfield Township; and Connell Rodgers the northwestern, or Donegal Township. comparatively few Catholics on the east, except within a little distance of the mission center. In a short time sufficient money was collected to buy a farm and commence the building of a church and house, although the highest subscription, we are told was only two dollars. The present farm, consisting of 197 acres was bought and a little log cabin was put up for the priest, to which further reference will presently be made. The church was then undertaken in the following novel and practical way—for stern necessity and a sense of dependence on each other, teach backwoods people these two important lessons: assist each other, hold tight to the little money they can get. In those early days money was very scarce, and nearly all labor, exchange or other business transactions were paid for either in a return of labor or in kind. With people in such circumstances this was simply a matter of course; and it commonly faired ill with the neighbor who would not respond in all manner of labor gatherings, such as a house or barn raising, log rolling to clear a field just rid of its timber, a corn husking, or anything of that kind. return, however, to the proposed church. Each of the four collectors above named was required to come upon a certain day, which was fixed by common consent, and to bring with him as many men with their axes and teams—of oxen, of course—as would be required to fell as many trees and hew as many logs from them as would be necessary for one side or end of the new basilica. Men were also named to notch in the corners, for that was an artistic work in the building of a log house. The still more important work of making the shingles for the roof, and procuring and driving the nails was entrusted to Patrick M'Elroy. nails used in those early days were hammered out by hand and were both rare and expensive, so that Mr. M'Elroy was literally on top of the job. But so difficult was it for him to get the nails in time that the building was not roofed in till the following spring.

As a matter of course, the building was dedicated to St. Patrick, but the date of the dedication and the person who performed the ceremony, if there was such a ceremony at all, have not been placed on record. It is 22 by 35 feet, with a little gallery over the entrance; a vestibule was a later addition. There were three little windows on each side and one at each end of the gallery. The little altar stood at the farther end opposite the entrance. The interior was without ceiling, open to the roof, and there were no pews. It was standing till a few years ago when it crumbled into ruins, although the people were frequently urged to take measures to preserve it; but it was put off till it was too late, and its loss is a reproach to the congregation. On the occasion of the centennial celebration I offered up the Mass and made an historical address, and in union with a number of other persons urged the adoption of means to preserve their relic of the past; but it was to no purpose. As it is, it is the oldest ruin of a church in the western part

of our State, and I have known it for more than sixty years. To this humble house of God came people from ten and fifteen miles from the surrounding country, and not infrequently from a far greater distance, and my own father was accustomed to cross the river two miles below Kittanning and walk through the country, very often fasting, fourteen miles as often as he knew that Mass would be celebrated there. The devotion of the people was truly edifying, and was eloquent of the genuine Irish faith, at least in those days of simplicity and fervor, knew how to make sacrifices in the practice of religion. In Lent, whether there was a priest stationed there or not, and owing to the extent of the pastor's missionary field it was seldom that the stations were made in public, the people would come from long distances, especially on Good Friday, and leaving their shoes at the door, would make the Stations bare-foot; the Stations being nothing more than crosses marked on the wall with charcoal, which I have often seen.

After the departure of Rev. Laurence S. Phelan we have little reliable information about the attendance of the church and the missions; but they were visited at times, though seldom, by Fathers O'Brien and Maguire of Pittsburgh and perhaps by Father M'Girr. At length

#### REV. CHARLES FERRY

came, about 1821, who resided at St. Patrick's, Sugar Creek. Absolutely nothing can be learned of this priest except the few facts given here; no one seemed to know where he came from or whither he went. He came to be known as "the cross priest", and was blest with a heavy growth of curly red hair. What his natural or acquired abilities may have been, he was certainly not gifted with a fertility of resources, as the following will go to show. On a certain occasion he came to say Mass in what was known as "the Easly settlement", some eight miles southwest of Kittanning, and on his arrival the day before he found that he had forgotten to bring a corkscrew to draw the cork from the wine bottle. What was to be done! Nothing but the corkscrew could perform the work; and accordingly he arranged to send two grown-up boys, one of them an uncle of mine, who were to start very early in the morning, walk to Sugar Creek, some fifteen miles, and bring the indispensible little instrument. It is not known how long Father Ferry remained, but he left before the arrival of Rev. Patrick O'Neill some time in 1826, as will appear in the sketch of Freeport.

Passing over some years we come to the early summer of 1834, when Bishop Kenrick, accompanied by Father Masquelet, was making a visitation in this part of his vast diocese. It presents an interesting picture of those early days, and is thus presented by the *Philadelphia Catholic Herald*: "The church of St. Patrick, Buffalo Creek, Armstrong County, was next visited. This congregation is also destitute of a pastor. The church is of unwrought wood, and might vie with the apostolic times for unadorned plainness and simplicity. During five days, from Thursday until the following Tuesday, (May 15-20, 1834), from 5 or 6 o'clock until 6 or 7 in the evening, the confessional was crowded with penitents. Many of them had come great distances and remained fasting until a late hour in the day. Among these was an old lady who, although in her eightieth year, had walked a mile and a half

to be present at the Holy Sacrifice and eat that Flesh which was given for the life of the world. About 300 received Holy Communion, and Confirmation was given to 90 persons some of whom had travelled 50 miles to receive this gift of the Holy Ghost. The scenes exhibited during these five days were similar to those which excited the Saviour's compassion over the neglected people, who were as sheep wandering without a shepherd, and necessarily brought to mind His command to the Apostles, to pray the Lord of the harvest, that He would send laborers into the harvest. "Father O'Neill, of whom later, had withdrawn from the congregation in the previous January, and a successor had not as yet been appointed. An amusing incident occurred during this visitation. Many of the people had come from a very considerable distance and were naturally anxious to get through with their confessions and get home. Father Masquelet heard in the church, while the Bishop heard on the gallery. The people in their eagerness to get through crowded up the narrow stairs and were peeping into the gallery when the bishop became somewhat annoyed and remarked, "You had better all come up at once," whereupon they took him at his word and rushed to the gallery, and he found it no easy matter to get them back to their places. My father was present on the occasion, but he did not say that he was in the rush.

# CHAPTER V.

# PERMANENT ORGANIZATION OF THE CHURCH IN PITTSBURGH

T.

Reference has been made to the longer or shorter delays to which the early missionaries to the West were frequently subjected at Pittsburgh, and the use they made of their time in ministering to the Catholics of the city and vicinity. After Father Helbron took up his residence at Sportsman's Hall, in the latter part of 1799, he was accustomed to visit Pittsburgh at least once or twice a year in making the circuit of the extensive district under his spiritual jurisdiction. During these visits he stopped at the house of James O'Hara, which stood at the corner of Water and Short Streets, on the bank of the Monongahela a little distance from the Point, in which a room was set apart for the visiting missionary and was known as "the priest's room". James O'Hara was one of the most enterprising citizens of Pittsburgh, and is paraded in most of our local histories as "General O'Hara, a Revolutionary hero". He was a native of Ireland and a Catholic and is said on good authority to have studied for the priesthood. He emigrated to this country in 1773. On the breaking out of the War of the Revolution he entered the army as a private, and later became a captain in the Ninth Virginia Regiment; but being a man of education and of more than ordinary business ability, he was soon appointed assistant quartermaster. At the close of the war he entered into business in Pittsburgh, where he met with success; and in the wars with the Indians he had commonly the contracts for furnishing the army supplies. In 1796 he was made quartermaster-general; but he was not a military man, much less "general" and a "hero". One of his daughters married William Croghan, and was the mother of the later Mrs. Mary E. Schenley a benefactress of Pittsburgh, and another of his daughters married Harmar Denny, and was the mother of the Jesuit Father Harmar Denny, a convert. Mr. O'Hara married out of the Church, although he always felt kindly toward it, as will appear, and on his death bed, although he could not secure the ministrations of a priest, he had, I have been very credibly informed, his colored man servant recite the prayers for the dying from a manual of Catholic devotions. His death occurred in 1819. While stopping at the house of Mr. O'Hara, Father Helbron—whose labors in behalf of a church in Pittsburgh have been noticed in the sketch of his life (page 67)—or any other priest who might be in the city never celebrated Mass there, but in the house of one or another of the little congregation, principally in that of a Mr. M'Fall on the bank of the Monongahela at the foot of Liberty Avenue, or that of Alexander May, at the corner of Market Street and First Avenue. But the time had now come for the appointment of a resident pastor.

# REV. WILLIAM FRANCIS XAVIER O'BRIEN

The distinction of being the first resident pastor of this the most noted hive of industry the world has ever seen, fell to the lot of Rev. William F. X. O'Brien. Father O'Brien was a native of Maryland, but the date and place of his birth have not been learned. It has been stated that he was a cousin of Rt. Rev. Edward Fenwick, First Bishop of Cincinnati, but this is incorrect. He appears to have studied with the Sulpitians at Baltimore, where he was ordained April 11th, 1808. In De Courcey-Shea's History of the Church in the United States it is stated (p. 289), that "the first years of this century the Rev. F. X. O'Brien had the center of his mission at Brownsville, forty miles south of Pittsburgh, which latter city he visited once a month to say Mass for the Catholics who gathered around him in a private house. About the year 1807 he made Pittsburgh his residence." The same statement, substantially, is made in Dr. Shea's History of the Catholic Church in the United States, (vol. iii, p. 209), where we read: "Rev. W. F. O'Brien had just left Brownsville to restore to a permanent footing Catholicity in Pittsburgh, where in the days of the French the brave men who so gallantly strove to hold that point knelt before the altar of Our Lady." This is incorrect. Father O'Brien was never stationed at Brownsville, and he was not even ordained till a year after the date given, as may be seen from the first work quoted (p. 552), he did not come to Pittsburgh until November, 1808, as we learn from a remark of Very Rev. James A. Stillinger, who knew him, when a student at Mt. St. Mary's College; and who says, that "Father O'Brien visited Father Helbron, probably for the first time, on the Feast of All Saints, November 1st, 1808, shortly after his ordination, and then set about building St. Patrick's Church, Pittsburgh, riding on horseback from there to Baltimore to obtain contributions from priests and laity; Bishop Carroll also subscribed liberally for it." The expression, "shortly after his ordination," would convey a different meaning in those days, when Catholic settlements would be fortunate in receiving a visit from a priest once or twice a year, from what it does at present. This date for the arrival of the first resident priest is further confirmed by the first entry in the baptismal register of the city, which reads, translated: "November 8th, 1808. supplied the ceremonies (of baptism) for Ellen Kelly, about three months old, daughter of John and Elizabeth Kelly. The sponsors were Peter and Catherine O'Hara. G. F. X. O'Brien." (G. initial of Gulielmus, Latin for William.) It is not to be wondered at that so careful and painstaking an historian as Dr. Shea is known to have been, should occasionally fall into error in matters relating to details of our early religious history. Traditions were too often vague and even contradictory; the few written sources of information were not infrequently out of harmony; and the great wonder is that, so much has been unearthed, put on record, and preserved to future generations.

This inquiry also settles the date of the building of the first church in Pittsburgh, long and familiarly known as "Old St. Patrick's". On his arrival, as Father Stillinger, has just informed us, "he set about building St. Patrick's Church, Pittsburgh". The church did not stand within the then limits of the city, but immediately beyond to the northeast, and just in front of the present Union Station of the Pennsylvania Railroad. The lot upon which it stood was donated by James O'Hara and Mary, his wife, and was deeded to Phillip Gilliland and Anthony Beelen, in consideration of one dollar, "as of other considerations, them thereunto more especially moving-on which the Catholic chapel is erected—In Trust for the Roman Catholic congregation of Pittsburgh and vicinity and their posterity forever, and for no other use or purpose whatever." The deed is dated November 6th, 1811. (Deed Book, vol. xvii, pp. 368, 369.) It is possible that the building of a church was at least resolved upon before the arrival of Father O'Brien, on the strength of a promise which the bishop had previously made of sending a priest as soon as he could have one at his disposal, because the cornerstone was dated 1808, and because Father O'Brien would hardly have undertaken a church so late in the season, unless the preliminaries at least had been arranged. It was small and did not perhaps measure more than 30 by 50 feet, and was of brick without amy attempt at architectural style. So weak was the congregation financially that when the building was completed as to outward appearances, there was neither the means nor the necessity of putting pews in the whole interior, and the novel plan was resorted to of letting each person who wanted a pew mark out the place on the floor that best suited him, and employ a carpenter to put it in. I have these facts from Mr. John O'Brien—no relative of the priest—who came to Pittsburgh with his father in June, 1806, and lived till he was over ninety years of age. The little edifice was dedicated by Rt. Rev. Michael Egan, first Bishop of Philadelphia, who made a visitation—the first of a bishop—in August, 1811. About 1812 Father O'Brien bought a pipe organ for \$700.00 which was the first in a Catholic Church in the western part of our state, and was regarded by many as a piece of unnecessary extravagance.

# II.

Owing to the fact that as yet there were but few manufactories and these small, the congregation increased slowly. But the field of the good pastor's labors was very extensive, there being no priests west of the mountains, except Fathers Gallitzin, of Loretto, Helbron, of Sportsman's Hall, and Phelan, of Sugar Creek; and it is not improbable that he went at times even beyond the limits of the state into West Virginia

and Ohio. Another priest, Rev. Terence M'Girr, of whom more anon, was in Pittsburgh for some time, in 1814, as may be learned from the county records, (Deed Book, XIX, p. 251), where it is stated that, on February 16th, of that year he bought a lot of ground adjoining the church from James O'Hara for \$750.00 upon which he built a house. He is designated in the deed as "Rev. Terence M'Garr, of Philadelphia". He does not appear to have engaged in any missionary work, as his name does not appear on any of the church's records. As Father Helbron died near the end of 1816, a wider field claimed Father O'Brien's attention for a time till the following year when Rev. Charles B. Maguire took up his residence at Sportsman's Hall. The following extracts from a letter of the Very Rev. Felix de Andreis, who passed through Pittsburgh in the fall of 1816, and was detained for a time with his eleven companions who were going to Missouri to establish there the Congregation of the Mission, or Lazarists, will be read with interest, affording as they do some idea of the means of travel in those days, and the condition of religion in the southwestern part of our state. Writing to Very Rev. Father Sicardi, Vicar-General of the Congregation, at Rome, he says:—

"Having set out in two parties from Baltimore, we crossed, partly on foot, and partly on wretched vehicles, the rugged mountains of Pennsylvania; some of us accomplished the journey in nineteen, others in ten days; but for all it was attended with great expense and The distance we had to go was about three-hundred miles; and not meeting with any Catholic church on our way, we could neither celebrate nor hear Mass. The worst of it was, however, that even when we reached Pittsburgh, a pretty considerable town, in a commercial point of view, there was no means of obtaining this conso-Among a population of ten thousand the Catholics scarcely number three hundred. They are all generally very poor, so that the church is almost destitute of everything, the pastor who has under his care a parish nearly equal to ten dioceses, is constantly employed in visiting his parishioners; he was absent when we arrived, and having taken with him his chalice, our devotion, no less than that of the people, was disappointed, for all seemed most anxious to see us officiate. last a pewter chalice was found, but there was no paten; however, yesterday, late in the evening, having gone with one of my companions to our lodging in the house of a worthy Catholic family, a paten was found most unexpectedly. I sent my companion to bear the good news to the others, and to the principal Catholics of the place, who spread the tidings from house to house; so that this morning, September 16th, we celebrated five Masses, including one that was chanted. This afternoon we had Vespers." Writing in his Journal the same Father says: "We had to remain until the 23rd of October at Pittsburgh, the waters of the Ohio being too low to allow us to proceed on our way. the above named day we started in a sort of vessel called a flatboat, made precisely like a small house, the roof of which served as a deck. It was a moving sight to see the banks crowded with persons who came to bid us farewell; many of whom gave us considerable sums of money. and exhibited lively marks of sorrow at our departure." During their stay they were materially assisted by Mr. Anthony Beelan, whose name figures prominently in the early history of the Church in Pittsburgh. He was a native of Belgium, whose father had been ambassador

of Joseph II, emperor of Germany; but upon the death of the emperor, in 1790, Baron de Beelan determined to remain in Philadelphia. His son Anthony came to Pittsburgh about the beginning of the nineteenth century, and being possessed of wealth, education and enterprise, he soon attained an honorable position. He received Louis Phillippe when he passed through Pittsburgh, at the close of the eighteenth century; and also Lafayette on his visit in 1825. He ably seconded whatever was undertaken in the interests of religion; but he became entangled in the meshes of Free-masonry and a mixed marriage, and died without having been reconciled to the Church. In 1819 Bishop Flaget of Bardstown, Kentucky, passed down from Erie, and stopped

two days in Pittsburgh where he administered Confirmation.

Father O'Brien was naturally of a rather delicate constitution, and he soon learned that his strength was not equal to his zeal; but so far from having an opportunity of taking the rest which he so much needed, his labors were constantly increasing owing to the growth of the Catholic population, occasioned to a considerable extent by the constructing of a number of turnpikes or state roads, which gave employment to a large number of persons, mostly Irish Catholics. It is to be regretted that neither the baptismal nor the marriage register which he kept, states where the persons to whom he ministered resided, so that the places which he visited and the dates of most of his visits cannot be fixed with any degree of certainty. At length his strength became so exhausted that he was no longer able to continue his labors. and in the spring of 1820—his last entry, a baptism, is dated February 27th—he retired and went to Mount St. Mary's College, Emmettsburg, Maryland, where he remained for some time, but just how long is not known. In 1828 he was appointed chaplain of the Carmelite nuns at Port Tobacco. Later on when they moved to Baltimore he accompanied them, and filled the same office till he was no longer able, when he retired to St. Mary's Seminary in the same city, where he died of dropsy November 1st, 1832, at the age, an nearly as can be ascertained, of about fifty years. He was succeeded in Pittsburgh by Very Rev. Charles B. Maguire, by far the most noted priest that labored in the city of Pittsburgh and its extensive missions in the early days of our religious history.

# VERY REV. CHARLES BONAVENTURE MAGUIRE, O.S.F., V.G.

Rev. Charles B. Maguire was born near the town of Dungannon, County Tyrone, Ireland, December 16, 1770—another account has it 1768—and made his elementary studies in his native land. He was afterward sent to the College of Louvain, where he completed his course and was ordained to the priesthood, at what precise date has not been ascertained; he also joined the Franciscan Order of the Strict Observance, but this date has also been lost. He exercised the sacred ministry in various parts of the Netherlands and Germany and became a linguist of considerable ability, and later passed into France, where, siding with the government against the revolutionists during the latter part of the Reign of Terror, his life was constantly in imminent danger. And it was by the merest accident that he escaped, for on one occasion he was seized and was being dragged to prison, when a cooper who knew him,

heroically attacked the persons who had him in charge and succeeded in rescuing him. He fled, but not before he had witnessed the brutal murder of his courageous deliverer. We next find him in Rome where he spent six years, and was at least a part of the time professor of theology in the College of St. Isidore, as he states in a prefactory remark in the haptismal register of St. Patrick's Church, Pittsburgh. Leaving



VERY REV. CHARLES BONAVENTURE MAGUIRE, O. S. F., V. G.

the Holy City when the legions of Napoleon began to tyrannize over the venerable Pius VII, he travelled over a considerable part. of the continent; in 1815 he was commissioned by the king of Bohemia to perform some religious office for a member of the royal family at the court of Brussels, the nature of which is not stated. This brought him to the field of Waterloo immediately after the famous battle, and he ministered to many of the wounded who were still on the field. Tired and distressed with the disturbed condition of affairs in the Old World, he determined to leave it, and enter the missionary field on this side of the water. He landed at Philadelphia in 1817 with faculties from Cardinal Litta, which were endorsed by Archbishop Maréchal, of Baltimore. Soon he came to Ebensburg

where he remained only for a short time, and then went to Sportsman's Hall; and when Father O'Brien was no longer able to continue his labors at Pittsburgh, he moved to that city, where, no doubt, he had sometimes shared the labors of his predecessor. As Rev. Thomas Heyden of Bedford wrote: "Moved by the wants of the Catholics of Pittsburgh, he was transferred, or transferred himself thither, for there was no great order in those days-he made the Church at Pittsburgh what it is." His first entry, a baptism, is dated May 21, 1820. Father O'Brien, though a very zealous and laborious priest, was of an unassuming character; while his successor was both by nature and the circumstances of his life a man who would come to the front. Religion found in him not only a zealous apostle, but also a champion worthy of herself, and the handful of Catholics gradually assumed and maintained a standing and respectability before the general public to which they had hitherto been comparative strangers. As a man, as a priest, as a scholar, as a citizen, every one who came to know him respected, admired, loved, and not a few even feared him. Master of several languages, familiar with the affairs of both continents, deeply versed in classic lore, he was withal as simple as a child, and brimful of the ready, sparkling wit so characteristic of his countrymen.

Although his flock was small for a number of years, still it was gradually increasing, and the little church was at length unable to accommodate it; and about the year 1822 it was enlarged to double its capacity by the addition of a transept. But, of course, the field of his missionary labors extended far beyond the city into every corner of the western part of the state, even as far as Erie; and he occasionally went beyond its borders into Ohio and Virginia, the first church in Wheeling having, it is said been built by him. This, it would seem, would have been quite enough to engage his attention; but when the Pittsburgh Academy, which later developed into the Western University of Pennsylvania, and now the University of Pittsburgh, organized its faculty, he was offered the chair of Greek, which he accepted and held, it appears, during the rest of his life.

Another good work which he had much at heart, and which he felt confident would result in increasing the number of much needed missionaries in this wide field already white for the harvest, was the founding of a monastery of the Order of St. Francis to which he belonged. wished also to establish a convent of the Order of Poor Clares; and with these ends in view he bought a farm on the hills to the west side of the Monongahela River, about two miles from the Point, and not far from the Passionist Monastery, which was then known as "Sugar-tree Hill". It consisted of a little more than 113 acres, and was the property of James S. Craft, to whom he paid for it \$1,500.00, the deed being dated April 10, 1822. A two-story log house was built in primitive style for the accommodation of the community, which consisted at most of not more than half a dozen persons, with Anthony Kenny as their superior in the absence of Father Maguire. A log chapel was also built a short distance from the monastery. On the same farm, but at a considerable distance, was another log house for the nuns, of whose establishment mention will be made later on. But it was found that the time had not yet come for the foundation of either house; and, after enduring many hardships for about two years the project was abandoned.

The failure of the monastery project, and the desire of Father Maguire to be near the church, induced him to purchase a house for himself which he did April 26, 1826, at a cost of \$800.00 a little two-story brick yet standing at the corner of Liberty Avenue and Cherry Alley, and directly opposite the head of Tenth Street. It was built for a lawyer's office, and there was a little vacant triangle between it, the street and the alley which was soon after also built up to afford further accommodations. How few of the hundreds and thousands who daily pass this homely edifice on their way to and from the Union Station, near by, or for other reasons, imagine that it was once a priest's humble home; and that one of the most eminent clergymen that ever labored in the vineyard of the diocese, spent seven years of his busy life within its walls, pursuing his studies, maturing his plans for the good of religion, performing his devotions, hearing confessions, and perhaps saying Mass there; and that there he laid himself down to his final rest.

#### III.

In 1826 work began on the western division of the Pennsylvania Canal, from Johnstown down the Conemaugh and Kiskiminetas Rivers to the mouth of the latter, twenty-nine miles above Pittsburgh and one above Freeport, when it crossed the Allegheny River, and passed down its western bank to Allegheny, where it recrossed and ended in the basin just beside St. Patrick's Church. This greatly increased the number of worshippers in the little church, and made it necessary to secure additional accommodations both for these, and for those of the future which the stimulus that the canal would give to the city's growth would bring. A meeting of the Catholics was accordingly held August 27, 1827, at which the pastor presided, to take the matter into consideration; and a committee was named with himself as chairman who should purchase a site, and hold it in trust for the congregation. They selected lots at the northwestern corner of Grant Street and Fifth Avenue, on what is known as "Grant's Hill", where the new edifice was to stand, a location that could hardly have been excelled in the city. The lots had an elevation of perhaps twenty-five feet above the present level of the front, although the rear of the site was on a precipice which fell down to what was once Hogg's Pond, so named from Captain James Hogg, who was an officer in General Forbes' Army. Work was soon after commenced on the foundation, the lot was graded down considerably in view of the future grading of the streets and the surrounding property, and the corner-stone was laid by Farther Maguire without public ceremony, on the 24th of June, 1829, the church being named St. Paul's. It appears that in the report of the proceedings the church was called a cathedral, whereupon the United States Catholic Miscellany, of Charleston, expressed its surprise that Pittsburgh should have been raised to the dignity of an Episcopal See without its knowledge, and proceeded to read the innocent pastor a very orthodox lecture on his duty of submission to his ecclesiastical superior, which proved to be a work of supererogation.

With a view of encouraging the German Catholics, who had by this time begun to settle in the city and make their influence felt in religious circles, to contribute toward the building of St. Paul's Church, they were promised the use of St. Patrick's for themselves on the completion of the new edifice; and I have learned from a number of the older residents how they took their turn at the gate of the church yard fence to receive the monthly contributions, Father Maguire heading the list with one dollar, which was the highest monthly subscription.

In the spring of 1828, Sister Frances Van de Vogel, a nun of the Order of the Poor Clares, belonging to a wealthy Flemish family, arrived from Belgium accompanied by another nun, and by Rev. Vincent Raymacher, a member of the Dominican Order, and perhaps a few other persons and soon after purchased a farm of sixty acres back of Allegheny City which has since been known as "Nunnery Hill", where they built a convent which they named Mount Alvernia, which was canonically established in the early part of May of that year. Soon after they opened a young ladies' academy. It is not my intention to treat of these establishments till later, but only to refer to them in passing, and fix the date of their establishment in the diocese. Father Raymacher did not remain long, but was soon succeeded as chaplain of the nuns by Rev. A. F. Van de Weyer, also a Dominican, some time before the fall of 1830. Neither of them appears to have assisted

Father Maguire in his missionary labors to any extent, as neither of their names appears in the church registers. Both of them are said to have retired to St. Rose's Convent in Kentucky, and to have engaged in missionary work there.

Bishop Conway soon after his consecration appointed Father Gallitzin his Vicar-General for the western part of the state; but he was too far distant and too actively occupied with his extensive mission to exercise the duties of his office everywhere that his presence might be necessary, and besides Pittsburgh was both becoming important in itself and its future prospects and the presence of one capable of exercising immediate jurisdiction became necessary on account of the number of missionaries to the West who were frequently forced to remain for a longer or shorter time in the city. For these reasons the bishop appointed Father Maguire Vicar-General of the western counties of the state, July 23, 1822.

Upon the completion of the canal in 1829 many of the Catholic laborers who had been employed on it, left to engage in similar work elsewhere, while some of them and a number of Germans settled down in the city and made it their home. But at the same time that those who remained increased the population, those who departed lessened the revenue of the church, and so much so that work had to be discontinued on the new building, though it was approaching completion. Father Maguire had been assisted for a time by Revs. Fathers Kenny and Gegan, of whom presently; and his territory had been reduced by the formation of new congregations with resident pastors, but still an assistant was necessary, and in November, 1832, Rev. John O'Reilly was appointed to that office. It was an admirable selection; for, while Father Maguire was a scholarly and active man, with grand ideas, which his long residence among the monuments of ecclesiastical architecture in the Old World had developed and strengthened his administrative ability was not so marked, but his assistant was a natural organizer and builder; and already he had built at least three churches east of the mountains, as will be seen in its proper place.

But Father Maguire was not destined to witness the completion of the church on which he had spent so much time, labor and study. The cholera visited Pittsburgh in the summer of 1833, and the zealous missionary who had done so much to give the Church a standing not only in the city, but wherever he appeared, was one of the first whom it claimed as a victim. His death took place July 17, 1833. It is said that when he visited the nuns at their convent back of Allegheny, a few days before, they asked him, on leaving, when he would next call, and he replied. "This day a week;" and it was on that day that his remains were brought over to be interred; a circumstance which led some person to believe that he had a premonition of his approaching On the completion of St. Paul's his remains were desposited in one of the vaults, where they remained till the building was destroyed by fire, May 6, 1851, when they were transferred with those of Rev. Anthony H. Kenny to St. Mary's Cemetery, Pittsburgh, where they have since reposed. A simple slab marked the spot till the end of the century, when a more fitting monument was erected over them; and unveiled with appropriate ceremonies, by Bishop Phelan, September 24, 1899.

In appearance Father Maguire was tall, of a ruddy, good-natured countenance, and commanding presence; and in his whole bearing a person who would under all circumstances be taken for a man whom both nature and education had raised above his fellows. He engaged to a limited extent in literary work, but his life was too active, his field of labor too extensive, and his opportunities too limited for him to attain any distinction even in those early days, and all that he has left us is a printed sermon entitled: Defense of the Divinity of Jesus Christ, which he delivered in refutation of a sermon preached by a Unitarian minister. He is mentioned by Father Gallitzin in one of his letters as a suitable candidate for Bishop of Pittsburgh, when the question of the erection of a See was first mooted. He was also mentioned in connection with the diocese of Cincinnati. His memory is held in loving remembrance in Pittsburgh, and among the older residents irrespective of religious views his name is almost a household word.

#### REV. ANTHONY H. KENNY

Rev. Anthony H. Kenny, the first priest to die in the city of Pittsburgh, was born in Baltimore about the year 1800, and came to Pittsburgh, most probably with his uncle Thomas Kenny, who settled opposite Braddock, and later where Homestead now stands, and was extensively engaged in coal mining and shipping. He died toward the end of the last century at the advanced age of 94 years. Anthony secured a position in some clerical capacity in the court-house; but being of a very pious turn of mind, he joined Father Maguire's little community, as we have seen, when he opened his monastery, where he afflicted his frail body with the greatest austerities. At the end of two years, when the monastery closed, he entered St. Mary's Seminary, Baltimore, where he completed his course in theology and was ordained October 6, 1826. Returning, he assisted Father Maguire as long as his feeble health permitted, and died the death of the Just, February 5, So high was the opinion entertained of his sanctity that the people were accustomed to carry the earth from off his grave, expecting by the use of it to obtain supernatural favors.

#### REV. THOMAS GEGAN

Rev. Thomas Gegan was for a short time assistant to Father Maguire yet little is known of him except that Dr. Kenrick, then Bishop of Philadelphia, wrote to Rev. John B. Purcell, then president of Mount St. Mary's College, and later Archbishop of Cincinnati, under date of December 16, 1830; "Your pleasant communication reached me only on the 13th, when it was too late to make arrangements for the ordination of Mr. Gegan," etc. He seems to have labored on the mission in the eastern part of the state for a short time before coming to Pittsburgh; but he was always in feeble health, as I learn from a number of his letters in my possession. The same prelate writing from Pittsburgh to Rev. Terence J. Donahoe, under date of November 19, 1832, says: "Our good Gegan is somewhat improved, but yet in a very critical situation. Any attempt to cross the Allegheny (mountains) at this advanced period of the year would be highly dangerous, so that he must remain in the midst of this smoky atmosphere, where he receives, with

the bituminous inhalation, every kindness which the most cordial attachment can bestow. I am confident that there is not a Catholic heart in which he has not a place. His talents are even appreciated far beyond what his most sanguine friends could anticipate."

When he felt that his end was drawing near he set out for Philadelphia to close his brief career with his parents or other relations or friends, but when he reached Newry, travelling by canal by way of Hollidaysburg, he was forced to stop with Rev. James Bradley, where he died of consumption July 15, 1833, at the age of 33 years. His remains repose in the cemetery of the church at Ebensburg, where his tombstone gives him the name of "Gehegan", although he signed himself in a bold and legible hand "Thos. Gegan", in the letters to which I have just referred.

## IV. REV. JOHN O'REILLY, C. M.

Rev. John O'Reilly who assisted, and succeeded Father Maguire, deserves to be ranked with him as one of the greatest benefactors of the Church in southwestern Pennsylvania. He was born in Ireland, although the place and date have not been ascertained, about the year 1797, and came to the United States before he had completed his course in theology which he finished at Mount St. Mary's College, from which he was ordained either in 1826 or the year following. After laboring for some time in the eastern part of the state, he came west with the building of the Pennsylvania canal, and made Huntingdon the center of his missionary field, in 1828, where he built the church which is still standing, and which was dedicated by Bishop Conwell, on his return with Bishop Kenrick from his consecration at Bardstown, Kentucky, July 4, 1830. He also built a church at Bellefonte, and then came to Newry, where he found a little church which had been erected in 1816. He commenced the present stone church, which was not completed when he was transferred to Pittsburgh in 1832. His energy and activity do not appear to have taken well with some of the priests east of the mountains who called him "The Little Bishop", as may be learned from a letter of the Rev. John Hughes, later Archbishop of New York, to Rev. Thomas Heyden, dated Philadelphia, Corpus Christi, May 25, 1857.

Although not of so sociable a disposition, nor perhaps so ripe a scholar as his predecessor at St. Paul's he was a man of far superior administrative ability, which was very soon shown in the way in which he addressed himself to the completion of the church. It should also be noted, in passing, that a very short time after the death of Father Maguire, an Alsacian priest by the name of Rev. Francis Masquelet, of whom mention will be made later on, arrived in Pittsburgh, and for some years devoted himself to the care of the increasing German population. Through the untiring energy of Father O'Reilly, St. Paul's was finished and ready for dedication in the early summer of 1834, and the solemn ceremony was fixed for May 4th. Preparations were made on a grand scale, for those days, when a difficulty unexpectedly arose regarding the deed of the property. This was a vexed question in many places in our early church history. Bishop Kenrick required the trustees to comply with certain regulations which he had found it necessary to

enforce regarding the titles of church property; while the trustees, who were making arrangements for the securing of a charter, imagined that the bishop was about to take the church out of their hands. It was but an echo of an erroneous idea that had caused and was still causing no little trouble and scandal in more than one place in the country; but here the prudence and firmness of the bishop succeeded in bringing the matter to a satisfactory conclusion, and the work of preparation was completed. Father O'Reilly celebrated the Mass, and Rev. John Hughes preached the sermon. Unlike the second cathedral this church and pro-cathedral faced on Fifth Avenue, not on Grant Street. It was in the Gothic style of architecture, and was 175 feet in length by 76 in width, and in all its details the style of architecture was carefully carried out; but the tower, which stood in the center in front was only finished to the comb of the roof, and was never after completed. was one of the largest and finest church edifices in the United States at that time; and to add to its appearance it occupied so commanding a position that it was the first object to meet the eve of persons coming to the city from almost any direction.

The illustration elsewhere in this volume will give an idea of the interior appearance of the first St. Paul's. The illustration explains itself. The galleries were reached by winding stairs, on either side of the main entrance. The windows of the church were filled with blue glass.

When St. Paul's was undertaken, as has already been stated. the Germans were induced to contribute toward its erection by the promise that when it was completed, St. Patrick's would be given to them as a church for themselves. This was accordingly done, and after being the first English in the city it became also the first German house of worship; but of this further on. Father O'Reilly continued pastor of St. Paul's until April 1, 1837, when he was transferred to Philadelphia, and was succeeded by Rev. Thomas Heyden, of Bedford. In the meantime the nuns of St. Clare retired from active duty in the diocese about 1835, owing to certain difficulties they had to encounter, although they did not withdraw till some time after July, 1837; and on the 17th of January, 1835, three Sisters of Charity set out from Emmettsburg, Maryland, their mother house, to enter on the mission in Pittsburgh. They were joined as time went on by others, and took charge of the school, and later of the orphan asylum. When the See of Natchez was offered to Father Heyden, which he declined, in 1837, he returned to Bedford, and was succeeded at St. Paul's by Rev. Peter R. Kenrick, brother of the Bishop and later Archbishop of St. Bouis. But in the summer of 1838 Father O'Reilly returned, and resumed his former pastorate till the summer of 1841. During his second tenure of office he organized a board of directors for an orphan asylum, June 6, 1838, purchased property on Webster Avenue, then known as Coal Lane, where St. Mary's Convent of the Sisters of Mercy stood until lately, and opened an orphan asylum. On March 31st, of the same year he wrote to the mother superior, Emmettsburg, regarding the little community: "I find that they are overburdened with duty, having nine or ten orphans, besides the schools to attend to."

In 1839 considerable dissatisfaction was aroused among many of the members of St. Paul's congregation on account of the enforcement by Bishop Kenrick of certain regulations which he felt it necessary to adopt regarding the renting of the pews, by which he hoped to increase the revenue of this and other churches of the diocese. The object appears to have been to make the congregation contribute to the support of the diocesan seminary which he had opened at Philadelphia, and over which he had placed Rev. Michael O'Connor, who was destined to be the first Bishop of Pittsburgh, as rector. I have a printed circular before me of a very inflammatory character, dated June 8, 1839, addressed to the congregation, and signed by "Many members of the congregation" in which their "rights" are eloquently set forth, and a strong appeal is made to them to resist the encroachments of authority. It was one of those transient disturbances which arose in different parts of the country in the early days, on account of the different circumstances in which the people were placed in this country from what they had been accustomed to in the Old World; and also because a few priests were occasionally met with who unfortunately did not walk worthy of the vocation whereunto they were called. It necessarily required both time and experience to establish ecclesiastical discipline in a new country like ours. A proper understanding of the question restored quiet, confidence and good feeling.

About this time the Germans had abandoned St. Patrick's for a place of worship of their own, and on the second Sunday in October, 1840, Rev. Edward F. Garland, who had been ordained March 10, 1838, and had since that time been assistant at St. Paul's though principally engaged in attending the out-missions, was appointed pastor of St. Patrick's to organize the second English congregation of the city. Previous to this Father O'Reilly, who does not appear to have entertained as high an idea of the future growth and prosperity of religion in the city as he should have, was disposed to sell the church, with a view of raising funds of which he stood very much in need, after the financial crisis of a couple of years previous. A meeting of the congregation was called to take the matter into consideration, at which Father Garland very energetically, and as the event proved, very wisely, opposed the sale, and saved the venerable edifice.

Father O'Reilly remained as pastor of St. Paul's until the arrival of Very Rev. Michael O'Connor as Vicar-General of the western part of the extensive diocese, in the middle of July, 1841. He then went to Rome where he entered the Congregation of the Mission, or Lazarists. Having made his novitiate he was sent back to the United States, and appointed superior of the house in St. Louis. After remaining there for a time he was transferred to La Salle, Illinois, where he founded a house of the Congregation of which he was named superior, and built a church; and when these were placed on a good financial basis, he was transferred to the College of St. Mary of the Angels, Niagara Falls, of which he became superior on the promotion of Very Rev. John J. Lynch to the Archepiscopal See of Toronto, at the end of 1859. In his declining years he was elected deputy to the General Assembly of

the Congregation, held at Paris in the summer of 1861. On his return he retired to St. Louis, where, worn out with uninterrupted labors in the cause of religion and rich in merits, he was called to his reward March 4, 1862, in the 65th year of his age.

An event so fraught with consequences not only to the church in Pittsburgh and to himself, but also to that of the entire western part of the State, as the arrival of the Very Rev. Michael O'Connor, Vicar-General, at St. Paul's is chronicled in these simple words, in his "Notes", now before me: "June 17th, 1841. Arrived in Pittsburgh on this day (Thursday) lodging at Mrs. Timmons' at \$4 per week." As yet there was no pastoral residence, and this Catholic lady living near the church, it was very convenient for him. The congregation numbered about 4000 souls, and the pastor was assisted by Rev. Joseph F. Deane. However successfully the affairs of St. Paul's had been administered previous to that time, the arrival of Dr. O'Connor marked a new era in the history of the congregation. He immediately turned his attention to the erection of a schoolhouse, and for that purpose he called a meeting of the congregation, July 18th, at which a committee was appointed and a subscription opened which reached \$1251 the same day. Arrangements were also made at a meeting held December 30, 1842, for opening a reading room. Connected with this was the Catholic Institute, a literary society organized January 6, 1843, "which had for its object to promote literary improvement in its members, and give them a more thorough acquaintance with history and Scripture connected more especially with the development of Catholic principles."

But Father O'Connor was Vicar-General of the western part of the Diocese of Philadelphia, as well as pastor of St. Paul's. In that capacity he dedicated St. Patrick's Church, Sugar Creek, Armstrong County, July 29, 1841, and Sts. Simon and Jude's, Blairsville, Indiana County, October 2, 1842, and perhaps others. He also wrote to Bishop Kenrick recommending the division of the city into districts, a plan to which the Bishop acceded. Other matters having for their object the good of religion were noted down to be laid before a future diocesan synod.

The Catholic Herald, of Philadelphia, under date of June 30, 1842, announces the following visitation by Bishop Kenrick of Philadelphia within the present diocese of Pittsburgh: St. Vincent's Archabbey, Youngstown, on Thursday, July 14th. Sts. Simon and Jude, Blairsville, Sunday, July, 17th. St. Mary's Freeport Tuesday, July 19th. St. Mary's, Pine Creek, on Friday, July 22nd. St. Philomena's, Pittsburgh, on Sunday, July 24th, at 8 o'clock. St. Paul's, Pittsburgh, after late Mass. St. Philip's, Chartier's Creek, on Monday, July 25th. Ecclesiastical conference at St. Paul's, Pittsburgh, at 3 o'clock. St. Peter's Butler, on Thursday, July 28th. New Church, Sugar Creek Township, Armstong County, on Sunday, July 31st. New Church, Murrinsville, on Tuesday, August 2nd."

Under date of August 4th, the same paper has the following: *Episcopal Visitation*.—Confirmation was given to 24 persons in the church of St. Mary's, Freeport, on Tuesday the 19th of July; to 20 in the church of St. Mary, Pine Creek, on Friday, the 22nd.

The Rev. Joseph Cody, residing in Sugar Creek Township, Armstrong County, visits the church of Freeport once a month and twice in each alternate month. The Rev. Peter Czakert, C. SS. R. visits Pine Creek Church twice in the month, from Pittsburgh.

"One hundred persons were confirmed at St. Philomena's, at Pittsburgh, on Sunday, the 24th of July; 72 in St. Patrick's and 76 in St. Paul's. The foundations of a large and splendid church have been laid on the site of the church of St. Philomena, for the use of the Germans. Three priests of the Congregation of Holy Redeemer are engaged in their care. The Bishop announced in St. Paul's at late Mass, the division of districts in this city, Seventh Street now Seventh Avenue being adopted as the dividing line."

#### CHAPTER VI.

# THE ERECTION OF THE SEE OF PITTSBURGH

Having traced the history of St. Paul's and its principal pastors till the arrival of Dr. O'Connor, this would seem to be the proper place to give an account of the erection of the See of Pittsburgh with a sketch of its first bishop. But before doing so it will be necessary to cast a glance at the manner in which the Church in this country was first governed; reference, however, will only be made to that portion of it which was subject to the crown of Great Britain before it attained its independence. When the number of the clergy and faithful had so far increased that organization and a form of government became advisable, the vicar-general of the London District of England, to whose jurisdiction the Church in this country was subject, appointed a vicar-general for the American Colonies, the Catholics of which resided for the most part in Maryland and eastern Pennsylvania. The first of these vicars of whom history furnishes reliable information was Very Rev. John Hunter, of Port Tobacco, Maryland. He exercised jurisdiction as early as 1774, but was succeeded before the breaking out of the Revolutionary War by Very Rev. John Lewis, who had been superior of the Jesuits of Maryland and Pennsylvania at the time of their suppression. During the struggle with the mother country there does not appear to have been any active head of the Church here; but when the colonies had attained their independence, it was felt that they could no longer be subject to English rule, but should have a superior of their own depending directly on Rome. A memorial was accordingly addressed to the Holy See praying for the appointment of a superior; and in compliance with the request Rev. John Carroll was named Superior of the American clergy, in 1785, and received certain extraordinary faculties, such as the power to administer confirmation, etc. But seeing everywhere on the visitations which he made the imperative need of a bishop, he wrote to that effect to the Pope; and bulls were expedited early in the spring of 1789, authorizing the American clergy to select both the priest of their own number best suited in their judgment for the office, and the city most proper for the Episcopal See. The choice fell upon their present superior as the man, and Baltimore as the place. Both were approved and confirmed; bulls were expedited November 6th of the same year,

and Dr. Carroll went over to England where he was consecrated first Bishop of Baltimore and of the United States, by Rt. Rev. Charles Warmsly, Vicar Apostolic of the London District, in the chapel of Lulworth Castle, August 15, 1790. At the first synod, held at Baltimore November 7, 1791, Rev. Anthony Francis Fleming was appointed vicar-general of Pennsylvania. But inasmuch as he and his successors resided in or near Philadelphia, they do not appear to have exercised any notable jurisdiction in the western part of our state; and, besides, Baltimore was easier of access at that time than Philadelphia. in time still more perfect organization was necessary, and Baltimore was raised to the dignity of an Archepiscopal See, and four new sees were erected, April 8, 1808, one of which was Philadelphia, comprising the entire states of Pennsylvania and Delaware with a part of New Jersey. Rev. Michael Egan was named first bishop; but owing to a variety of circumstances he was not consecrated till October 28, 1810. He paid only one visit to the western part of the state, in 1811, and died July 22nd, 1814. The diocese was then governed by administrators, as no one seemed to desire the office of bishop, till at length a candidate was found in the person of Very Rev. Henry Conwell who had been vicar-general of the Archdiocese of Armagh, Ireland, who was consecrated in London September 24, 1820, and arrived in Philadelphia November 25 of the same year. He was well advanced in years, and never visited the diocese of Pittsburgh; but soon after assuming the duties of his office he appointed Very Rev. D. A. Gallitzin of Loretto vicar-general of the western part of the state, and later he named Very Rev. Charles B. Maguire of Pittsburgh also vicar-general, as has been already mentioned.

Matters continued in this way till the infirmities of age rendered it necessary to have a coadjutor appointed to the Bishop of Philadelphia. The choice fell upon Rev. Francis Patrick Kenrick, superior of the seminary at Bardstown, Kentucky, who was consecrated Bishop of Arath and coadjutor with the administration of the diocese and the right of succession, June 6, 1830. Soon after Dr. Gallitzin resigned the vicar-generalship, and no one was appointed till 1841. Bishop Kenrick visited the western part of the diocese several times. But it is time to come to the immediate preliminaries of the erection of the See of Pittsburgh.

The geographical position of the city of Pittsburgh early pointed it out as a place of future importance not only in the civil, but also in the religious order. Early in the twenties Dr. Gallitzin exerted his influence to have his favorite Loretto made an Episcopal See; but he was not able to realize his wishes, although in those early days there was much to be said in its favor. Bishop Flaget, of Bardstown (now Louisville) Kentucky appears to have been the first person to regard Pittsburgh as the future home of a bishop, as early as 1825. It was not, however, until twelve years later that a move was made in that direction by the proper authorities, when, in 1835, Bishop Kenrick proposed to the Cardinal Prefect of the Propaganda a division of his diocese by the erection of a new See at Pittsburgh, and recommended Rev. John Hughes as Bishop of Philadelphia or Pittsburgh, as might seem expedient to the Holy See. The suggestion was approved, and in January, 1836,

the official documents erecting the See of Pittsburgh and transferring Dr. Kenrick to it and appointing Father Hughes coadjutor and administrator of Philadelphia, were actually prepared at Rome. Bishop England of Charleston, South Carolina, however, suggested a canonical impediment, and nothing was done till the meeting of the Third Provincial Council of Baltimore, April 16, 1837, when the matter was again taken up, but no definite conclusion was reached. The Fourth Council did not raise the question at all; and in the meantime Dr. O'Connor was sent, as has been stated, as Vicar-General which supplied to some extent the place of a bishop. The matter was again taken up in the Fifth Provincial Council which convened May 14, 1843, when the erection of the See was decided on, and Dr. O'Connor was recommended as is believed, as the most fitting person to fill the See. Both were confirmed "The new diocese being detached from Philadelphia comprised, according to the bull of erection, 'Western Pennsylvania'. This designation not being so well defined as was at first supposed, the Bishops of Pittsburgh and Philadelphia agreed to consider the latter as comprising the counties of Bedford, Huntingdon, Clearfield, M'Kean, Potter, and all west of them in Pennsylvania. This was afterward confirmed by the Holy See, the two bishops having united in an application for that purpose. The new county of Fulton having been created before the issuing of this Rescript, it was considered as belonging to the Diocese of Philadelphia, inasmuch as, though previously forming part of Bedford, it was a separate county at the receipt of the Rescript, which described Bedford as the eastern boundary of the Diocese of Pittsburgh."

(Diocesan Register.)

The following is a list of the counties included in the original diocese of Pittsburgh, with the date of their formation, and their area in square miles, according to the most recent surveys. Several counties were formed after the establishment of the See of Pittsburgh, but the territory that went to form them was all taken from the original counties, with the exception of a small portion of Cameron, which was cut off from Clinton County. In treating of the formation of counties in our early history, attention must not only be paid to the gradual settlement of the country toward the west and the necessity of establishing new centers for the administration of justice and for the general convenience of the increasing population, but also to the subdivisions that may take The counties will be given according to the date of their formation, with their present area in square miles. The first included in the new diocese of Pittsburgh was Bedford, taken from Cumberland March 9, 1771, which included the whole southwestern portion of the colony, up to that time purchased from the Indians. Its present area is 1070 square miles. Westmoreland was cut off from Bedford February 26, 1773, and included the part of Bedford west of the Laurel Ridge. When the last purchase was made from the Indians, that of 1784, it was added to Westmoreland, so that all the counties of western Pennsylvania, after that date were cut off from Westmoreland. Its present area is 1060 square miles. Washington formed March 28, 1781, area 830. Fayette, September 20, 1883, 824. Allegheny, September 24, 1788, 758. Huntingdon, September 20, 1787, 940. Somerset, April 17, 1795, 1040. Greene, February 9, 1796, 588. Armstrong, March 12, 1800, 640.

Beaver, March 12, 1800, 426. Butler, March 12, 1800, 765. Mercer. March 12, 1800, 680. Erie, March 12, 1800, 782. Crawford, March 12, 1800, 1020. Venango, March 12, 1800, 671. Warren, March 12, 1800, 860. Indiana, formed from parts of Westmoreland and Lycoming. March 30, 1803, 820. Cambria, March 26, 1804, 680. Clearfield. March 26, 1804, 1141. Jefferson, March 26, 1804, 620. M'Kean, March 26, 1804, 976. Potter, March 26, 1804, 1049. Clarion, formed from parts of Armstrong and Venango, March 11, 1839, 566. Elk. April 18, 1843, about 760. Blair, formed from parts of Huntingdon and Bedford, February 26, 1846, 530. Forest, formed from parts of Jefferson and Venango, April 11, 1848, 420. Lawrence, formed from parts of Beaver and Mercer, March 20, 1849, 360. Cameron, formed from parts of M'Kean, Potter, Elk and Clinton, March 26, 1860, 375. The area of the diocese was 21,151 square miles, which might be varied a trifle by the uncertainty of the exact area of Elk and the amount taken from Clinton to assist in forming Cameron—a fraction less than one-fourth of the area of the State. Twelve counties embracing the northern part of the diocese of Pittsburgh were detached in April 29, 1853, to form the new diocese of Erie: Crawford, Erie, Venango, Warren, M'Kean, Potter, Clearfield, Jefferson, Clarion, Forest, Elk and Mercer, with an area of about 9,920, leaving Pittsburgh 11,331 square miles.

# REV. TERENCE M'GIRR, D. D.

Rev. Terence M'Girr was born in the parish of Clogher, County Tyrone, Ireland, in 1782, and made his studies in the college of Maynooth, where he appears to have taken the degree of Doctor of Divinity, as he was always called "Doctor", by those who knew him best. He was ordained in 1806; but it is not known at what time he came to America. According to a letter of Very Rev. Thomas C. Middleton, O. S. A., written to me some years ago, he was in Philadelphia as early as 1813. He writes: "Rev. Terence M'Girr's name and signature are frequently met in the register of St. Augustine's Church, Philad. It is a very noticeable hand; the worst almost I have ever been perplexed to decipher, and one you could apparently read as easily upside down as any other way. His name is down for the years 1816, 1818, 1819 and At St. Joseph's, Philad., he is put down as a resident there in 1813 and 1814, and his name is also to be found for 1821 at the same place. I take it that he did not live at St. Aug., but at St. Joseph's and ministered at St. Aug. only occasionally." He was in Pittsburgh at least for a time in 1814, when he bought a lot adjoining St. Patrick's Church for \$750.00 on which he built a house (Deed Book 19, p. 251). In the deed he is called "Rev. Terence M'Garr, of Philadelphia". How long he remained is not certain, but it would appear that he soon returned to Philadelphia. Some time after Father Maguire left St. Vincent's and came to Pittsburgh, in the spring of 1820, he took up his residence there; but as Father Maguire held the farm there for about a year longer, by means of the person in whose charge he had placed it, and who occupied the house, Father M'Girr took up his residence at Youngstown about three miles east of the church. He had, of course, charge of a very large district, extending, it would appear even west of the Allegheny River, as he is known to have visited parts of Armstrong

County. When the parish house was vacated he moved into it, and took charge of the farm without regarding the views of the trustees, which caused some dissatisfaction and trouble. In 1822 he built a little log church for an Irish settlement near New Derry, some six miles northeast of St. Vincent's, which was dedicated under the title of Our Lady of Mt. Carmel, and which is yet standing, though not used.

But affairs became more complicated as time went on, and in the fall of 1826 the trustees entered suit against the pastor to eject a man to whom he had leased the farm. They won the suit, in the lower court, in September 1829, and upon his appealing to the supreme court the decision was reaffirmed.

### ST. PATRICK'S CHURCH, CAMERON'S BOTTOM

This church is located in the eastern part of Indiana County, about three miles north of the turnpike connecting Ebensburg and Indiana and nearly equidistant from each town. It is an offshoot of the Loretto colony and dates as far back at least as 1820. Two years later Rev. Terence M'Girr began to pay it an occasional visit from Sportsman's Hall, and it is said to have been visited prior to that time by Rev. C. B. Maguire when he was located at same place. A farm of about 360 acres was donated for the site of a church and the support of its pastor, by a Mr. Wilcot, of Wilmington, Delaware, the date is not given, and a stone church was undertaken in 1827. It was dedicated by Bishop Kenrick, then of Philadelphia, on his first visit October 21, 1832. It would be impossible to give the names of the numerous priests who visited the place; but the visits were irregular and at distant intervals till 1850. In that year the farm was given in charge of the Franciscan Brothers of Loretto on certain conditions, one of which was that they should establish a monastery there and lodge and board a priest who should be paster of the congregation and their chaplain. Upon the transfer of the property a colony of Brothers was sent who built a frame house which served as a monastery until a better one could be provided. From that time the little flock has been blessed with the presence of a resident pastor and Mass was celebrated every Sunday. The first pastor was Rev. William Lambert, noticed elsewhere, but the changes were as frequent after that time as before. The congregation never numbered more than fifty families; and when Bishop O'Connor first visited it in 1847 he gave the number of souls as 300. In time the little stone church began to show signs of age, and the people felt themselves able to replace it by a better one. A frame church, the present one, capable of seating about 300 was commenced, and its completion was dedicated, as the other one had been to St. Patrick, by Rev. Michael Corbett, then Pastor of Loretto, on November 13, 1853.

About the same time the Brothers began the building of a stone monastery which was ready for occupation in 1854. It was a large substantial building, but has since fallen into ruins. It contained a chapel where the week-day Masses were celebrated and confessions heard, for the church stood on the hill at some distance. The writer was pastor during the first four months of 1870. The history of the

congregation during the period included in this volume was uneventful. In February, 1861, a number of the larger orphan boys from St. Paul's Asylum, Pittsburgh, was sent to the place to work on the farm and later find homes among the Catholics of the surrounding country.

Sometime later—the date has not been ascertained—Father M'Girr retired to Cambria County where Father Gallitzin espoused his cause, and labored to bring about an understanding between him and the bishop. Miss Brownson, in her Life of Rev. D. A. Gallitzin says that the pastor of Loretto "crediting Mr. M'Girr with a sensitiveness others failed to discover, he treated him with the utmost kindness, and was repaid by discovering under the rude and despotic exterior a warmth of attachment to himself, and a submission to his advice which gave him great hopes that he would soon win his way to the affection of his congregation. \* \* \* (But) the difficulties between Mr. M'Girr and his flock continually required his mediation, which appeared to be effectual only for a moment." Father Gallitzin carried on considerable correspondence with Father Maguire, Father Matthews, for a time administrator of Philadelphia, and later with Bishop Kenrick, after his consecration, which was very spirited at times; but not to enter into details, the bishop at length restricted Father M'Girr's faculties so far that he was only permitted to say Mass in the church at Loretto and in the house on his own farm which lay between Wilmore and Ebensburg, for a time. It is not known just how long he enjoyed this privilege. Later however, as may be learned from a letter written by Father Gibson to Father Stillinger in 1841, he was permitted to say Mass privately in his own house only. How long this arrangement lasted does not appear, but it seems to have ceased before the erection of the See of Pittsburgh, as I find no reference to Father M'Girr in any of Dr. O'Connor's letters.

Perhaps the following summing up of his character from Miss Brownson's Life is as nearly a correct one as could be reached: "Mr. M'Girr was just such an Irish priest as we sometimes read about, but now rarely meet; he was good at heart, devoted to his religion, equal to any hardship it might require of him, humble, simple-minded, sound and ripe within undoubtedly, but with the roughest and most prickly outer shell, entirely undisturbed by the usual conventionalities of life, and in ordinary life he was rough, unreserved, often harsh and in the last degree overbearing." He lived on his farm with his brother, who managed his affairs under his direction, during the remainder of his days. His closing years were quiet and undisturbed, and he died peacefully August 11, 1851, in the 70th year of his age. His remains repose in the cemetery at Ebensburg.

# REV. THOMAS HEYDEN

Although nearly the whole life of the subject of this sketch was spent at Bedford, now in the diocese of Altoona, he yet figured sufficiently in the diocese of Pittsburgh to entitle him to a place in this work. The important part played by the town of Bedford in pioneer history as well as since that time, is also deserving of mention.

#### BEDFORD

Bedford County, of which the town of the same name is the seat of justice, was created by an Act of the General Assembly of the Province of Pennsylvania March 9, 1771, and at that time embraced the entire southwestern portion of the state, from the west branch of the Susquehanna River and the Tuscarora Mountains westward to the Allegheny and Ohio Rivers. The name was given in honor of the dukes of Bedford, England. About 1751, as nearly as can be ascertained a pioneer by the name of Rea, whose previous and subsequent history are unknown, settled where the town now stands, and not only it, but the branch of the Juniata River which flows by, took its name from him. and the latter is still known as the Raystown branch of the Juniata, which unites with the other principal branch at Huntingdon. early at least—for it is impossible to fix dates with precision—as war was commenced against the French at the forks of the Ohio, that is in 1754, this point became noted, and for nearly half a century it was next in importance to Pittsburgh. Official documents were dated from it by frontier commanders of the colonial forces, in which it was variously called "Raystown Camp", or "Fort at Raystown"; and General Forbes while encamping there in the fall of 1758, on his march to Fort Duquesne, dates his orders from "Camp at Raystown". But from 1759 there is a change, and letters are dated from "Bedford", or "Fort Bedford", or "Fort at Bedford". When permanent settlement began, settlers passing west followed Forbes' Road and passed through the town adding to its importance; and later the Philadelphia turnpike to Pittsburgh passed through it. Still later its medicinal springs attracted attention, as they still do, and a railroad now passes through it from Huntingdon to Cumberland. The town was laid out by the authority of the proprietary governor in June, 1766, by John Lukens, the state surveyor, but its growth has been very slow, and its present population is only (1908) 2850. The growth of the Catholic population has been, if any thing, still slower. But it is time to turn to the subject of our sketch.

Rev. Thomas Heyden is frequently designated "Very" Rev. but after careful investigation, I have not been able to find that he has any claim to that title; it is only found in the *Directory* for 1844, and may have been given him because he replaced Dr. O'Connor at St. Paul's, Pittsburgh, for a short time. According to the most reliable information now available he was born in County Carlow, Ireland in 1798, and came to America with his parents in his infancy, his father settling at Bedford and opening a little store. Thomas received such an education as the schools of the time afforded, and when he had reached a suitable age, entered Mount St. Mary's College, Emmettsburg, where he was known among his fellow students as "The French Gentleman". On the completion of his course he was ordained to the sacred ministry on the 21st of May, 1821, and stationed for a time at St. Joseph's Church, Philadelphia, after which, it appears—for his biographical notices differ—he was sent for a time to Bedford. In October, 1826, he was brought to St. Mary's Philadelphia, and made assistant, and soon after was named pastor. But he could not have remained there long, for we soon after find him in the town of his boyhood; but it is said that he returned to St. Mary's for a short time in 1835. His firmness,

moderation and tact admirably fitted him for the management of difficult undertakings, and the care of that congregation in those days is well-known to have been preeminently such. Returning to Bedford he remained there till April 1, 1837, when he was appointed pastor of St. Paul's Church, Pittsburgh, a position which he held till the beginning of the following November, when the bishopric of Natchez, Mississippi, was offered to him. On receiving this information he wrote to his friend Very Rev. James A. Stillinger, who, as we shall see was the confidant of nearly all the priests of western Pennsylvania, as well as of the bishops:—

"Rev. and Dear Friend:—Friendship requires me to inform you of a change which threatens to take place in my destiny. I have on the 1st inst., received from the Archbishop official information that I am appointed Bishop of Natchez, and that my Bulls are in his possession. I have tendered to Dr. Kenrick my resignation here that by meditation and retirement I may obtain evidence of the will of God. Whatever will be my determination, I will be glad to be free from the weighty charge of St. Paul's. When I weigh my unworthiness, I think it will not be difficult for me to decide. In the meantime I recommend myself to your good prayers. I am, Rev. and dear friend, yours truly. Pittsburgh, November 4, 1837.

Thomas Heyden."

He declined the proffered honor, and when he did so Bishop Kenrick was disappointed, and told him that it was the last time a bishopric would be offered him; upon which he replied that he did not want any more offered him. He then returned to Bedford, in the hope of spending the rest of his life there. When he first took charge of the congregation there was a little church in the town which he replaced in time with a more fitting edifice, but the date of its completion has not been recorded. In time he conceived the idea of replacing this with a third church, the corner-stone of which was laid by Bishop Domenec October 22, 1868; but he did not live to complete more than the basement. When Bishop O'Connor made his first visitation, in 1847, he gives the number of souls in the congregation and its out missions at 250. Other points of interest in his life might be given, but they concern the diocese of Altoona rather than that of Pittsburgh. When Dr. O'Connor went to Rome in the early summer of 1843, he was appointed pastor of St. Paul's, Pittsburgh, for the second time; but he returned to Bedford the same fall, never again to leave it. He loved retirement and study, and was seldom seen abroad. He was an eloquent and forcible preacher, although he commonly gave simple though solid instructions to his people; but he had the peculiar habit of preparing set sermons for special occasions, and on the Sunday before he would make the fact known commonly by such an announcement as this: "Next Sunday I will preach."

Though a learned man and devoted to study, Father Heyden has left few writings after him. With the exception of some published lectures and sermons, there is nothing but the life of his early and devoted friend, published in 1869, entitled A Memoir on the Life and Character of the Rev. Prince Demetrius A. de Gallitzin, Founder of Loretto and Catholicity in Cambria County, Pa., Apostle of the Alleghenies. The work, although containing an amount of information and a fair estimate of the character of the subject, did not realize the expectation of the

author's numerous friends. It was for years his well-known intention to write a biography of Father Gallitzin, and he was eminently qualified for the work, both because he was in possession of many original documents, was familiar with the scenes and circumstances of Dr. Gallitzin's vast missionary field, and had been his personal friend and fellow-laborer for twenty years. But he deferred the undertaking till he was too far advanced in years, and then brought it out too hastily. It was commonly said at the time, and it is almost certainly true, that the reason he published the work was because when Miss Sarah M. Brownson undertook to write the *Life* of the distinguished missionary, and naturally applied to him for such material as he might have in his possession, he would not on the one hand part with it, and felt on the other, that he must try to be first in the field, if he wanted to put himself on record.

Father Heyden fondly hoped that he would be spared to celebrate the golden jubilee of his ordination to the priesthood, and he frequently spoke of it and of the preparations he was planning for it; but Providence ordained it otherwise. Naturally of a robust constitution, and well preserved for his age, he gave little indications of his coming dissolution. He performed the usual routine duties of the Sunday on August 23, 1870, but was immediately prostrated by sickness. His illness increased in an alarming manner; and strengthened by the last rites of the Church, he expired at five o'clock on Tuesday morning the 25th, in the 72nd year of his age and the 50th of his priesthood. His remains repose in the cemetery at Bedford. He was a little above medium height, gentle in manner, but of a dignified and commanding appearance, and very deliberate in his movements and conversation. His name will again be referred to when the question of a successor for Bishop O'Connor, in 1860, will come up for treatment. He was succeeded by Rev. A. J. M. Brown, President of St. Francis College, Loretto.

#### REV. FRANCIS GRIMMER

Scarcely anything further is known of the early life of this priest than that he was born in Faubenbishopsheim, Baden, Germany, May 12, 1794, and having finished his studies, apparently in his native land, was ordained in 1821; but where or by whom is not known. As little is known of the field of his missionary labors before he came to our shores, or even in this country, until we find him at St. Mary's, Herman, Butler County, where his first entry on the church register is dated October 25, 1853, and his last March 19, 1859. He was then transferred to Holy Trinity Church, Pittsburgh, where he died July 9th of the same year. His remains repose in the cemetery of the same church.

#### REV. PATRICK O'NEILL

Reference has already been made to the colony of Irish Catholics that settled in Armstrong and Butler Counties near the close of the eighteenth century. One of the early missionaries who labored among them was Rev. Patrick O'Neill, although he spent only about eight of the fifty-eight years of his priesthood there. According to the most reliable information to be had at this distant day, he was born in Ireland in 1795; and, having made his elementary studies in his native land,

he was sent to the College of Picpus, Paris, in 1817, by the Vicar-General of the Archdiocese of Armagh, Very Rev. Henry Conwell, to complete his course in theology. When Father Conwell was named Bishop of Philadelphia, in 1820, he chanced to be at Paris, and he told Mr. O'Neill that he would accept the mitre on condition that he, on the completion of his studies, would become a priest of his diocese. It was agreed to, and Mr. O'Neill was ordained in 1821, but the precise date is not recorded. He crossed the ocean and came to Philadelphia; but must have been engaged on the mission in the eastern part of the state for a few years, as he did not come west of the mountains before about the year 1826. In that year he was appointed to the Sugar Creek Mission; but, while the center of his missionary field was at that place, he lived at least for some time at Freeport, convinced that he could do more for the good of religion there while the canal was being constructed than at the parent church.

### FREEPORT

The borough of Freeport is situated on the west bank of the Allegheny River, in the extreme southern corner of Armstrong County, immediately above the mouth of Buffalo Creek, and a little more than 28 miles above Pittsburgh. On the 16th of September, 1786, William and David Todd, of Unity Township, Westmoreland County, took out patents for tracts Nos. 70, called "Union", and 71, called "Friendship", of the Depreciation Lands, containing in the aggregate 650 acres. man by the name of Edmunson established a ferry across the river—a very important convenience in those days—at that point as early as 1795. In the latter part of the following year the two Todds laid out a town on parts of Friendship tract on the bank of the river, which was for a long time known as Toddstown; but David Todd having declared that all the land between the front street and the river should be free to all lot owners, and that canoes, boats, rafts, and all other river craft landing there should be free of wharfage, the place came to be known as the free port, which was naturally enough transferred to the incipient town, and it became Freeport. It was incorporated as a borough April 8, 1833. The canal, coming down the north side of the Kiskiminetas River, crossed the Allegheny one mile above, and passed through Freeport in its course to Alleghenv and Pittsburgh. And since this part of it was abandoned in the fall of 1863, the Western Pennsylvania Railroad, always called the West Penn, from Allegheny to Blairsville, passes through it, with a branch to Butler, 21 miles to the north, built some eight years later. Owing to the very small amount of bottom land no extensive manufactories can be built there, and the town, depending almost entirely on the country trade, has improved little, if any, in the last half century; and it may be said to have no future prospects. Population 2248.

When work was commenced on the western division of the canal, Father O'Neill thought it well to build a church at Freeport, and having secured a lot began the collection of the necessary funds in 1827, travelling along the canal, visiting the laborers during such time as he could spare from his missionary work. The contract was given to a Protestant, who engaged to put up the little building for \$600. During the course of its construction he was frequently reminded that he was using brick

of an inferior quality; but his invariable answer was that, "They were good enough for Catholics". When the church was finished, however, the pastor and congregation refused to take it off his hands, and arbitrators were appointed by mutual consent, who condemned the building and required him to remove it and leave the lot as he found it. Father O'Neill gave him the alternative of either abiding by this decision or taking \$200.00 for the church, such as it was, a proposition to which he reluctantly acceded. But it was soon necessary to put iron rods through it to keep it from falling. It is not known just when the church was finished; but it was not dedicated though occupied, until Bishop Kenrick's first visit, September 8, 1831, when, according to his custom, he dedicated it under the title of the feast the Church was that day celebrating, the Nativity of the Blessed Virgin, and St. Mary of the Nativity is the correct name of the church. I was baptized in this church, May 1st, 1842, after being carried in a skiff fourteen miles on the Allegheny River; and I have been familiar with the place all my lifetime.

In the course of his missionary tours Father O'Neill visited the few Catholic families in Butler and vicinity, and celebrated Mass for them in the house of Mr. John Duffy, better known in later years as Judge Duffy, having been honored with that office. It chanced that during these visits a certain preacher of Butler by the name of Rev. Isaac Niblock preached a sermon against Transubstantiation, to which Father O'Neill, who was well educated and very aggressive by nature, delivered a reply which he published in 1831, in a pamphlet of fifty pages under the title of A Sermon on the Mustery of the Real Presence, Preached in the Court-house in the Borough of Butler, by Rev. P. O'Neill, Roman Catholic Missionary in Armstrong, Butler and Adjacent Counties, &c. With an Analysis of A Sermon, Said to be Preached against Transubstantiation, in the Associate Reformed Church in the Borough of Butler by the Rev. Isaac Niblock, A. M. The sermon is a clear and solid exposition and defense of the Catholic doctrine of the Real Presence: and the analysis is an overwhelming refutation of the sophisms, misrepresentations and calumnies of a man whose conscience was as calous as his language was illogical and ungentlemanly. So caustic were some parts of the analysis, that by the order of Bishop Kenrick, he suppressed more than one-fourth of the manuscript; and Father Maguire who read the proof-sheets, cut out considerably more.

Father O'Neill being strongly attached to Bishop Conwell and sympathizing with him in his troubles, never took very kindly to his coadjutor, Bishop Kenrick, who soon found it necessary to rebuke him for his passionate language and for other reasons, and he retired from the Sugar Creek Mission about the beginning of 1834. Some years later he entered on the mission in Illinois, where he labored for many years, till advancing age rendered him unequal to such work, when he became chaplain of the Mercy Hospital, Chicago. He visited the scenes of his early labors in the summer of 1878, and was for a short time the guest of the writer, who learned not a few points of our early history from him. On returning to the hospital he continued in the exercise of his duties till, worn out with toil and full of days, he expired there June 15, 1879, in the 84th year of his age and the 58th of his priesthood. He was a man of a little less than medium height and well proportioned,

and retained the fire of youth to the end of his days.

# REV. PATRICK RAFFERTY

Rev. Patrick Rafferty was a native of Ireland, most probably of the southern part, where he was born about the year 1790; but the precise time and place have not been ascertained. It is stated in the obituary notice of him in the Philadelphia Catholic Herald that he was a messenger between Robert Emmett and Fitzgerald during the rebellion of 1798; but if this be true, he must have been very young. It is not known when he came to America, but the late Bishop Gilmour, of Cleveland, wrote me under date of May 2, 1885, that "Patrick Rafferty was for long a resident of New York; sang in St. Peter's choir; went from there to Mt. St. Mary's, Emmittsburg, where his brother was studying; there finished his classics, and went to St. Mary's, Baltimore, where he was a classmate of Abps. Hughes and Eccleston; was ordained in Philadelphia, in 1821; was at Plattsburg, N. Y., Pittsburgh, Trenton, Butler, York, Fairmount, Philad." The date of his ordination given here is erroneous, as I learn from the archives of St. Mary's Seminary, Baltimore, where it is recorded that he entered that institution July 26, 1819, being then 29 years of age, and began the study of philosophy the September following; that, after studying theology two years, he withdrew and joined the diocese of Philadelphia, and that he was ordained in October, 1822. He then came to western Pennsylvania and was for some time, as we have seen, at the monastery which Father Maguire tried to found on the south side of the Monongahela River. How long he remained there it would be impossible to say; but during the time he assisted Father Maguire both in the church in Pittsburgh and in his numerous out-missions. Bishop Gilmour is of the opinion that he built the first church in Wheeling, but we have seen that credit for this is due to his pastor, who erected it with the permission, or at the suggestion, of Bishop Kelly, of Richmond. He next went to Brownsville. In a letter of the late Mother Angela of St. Mary's Academy, Notre Dame, Indiana, who was a Gillespie, from the immediate vicinity of Brownsville—and a cousin of the late Hon. James G. Blaine, whom I have seen—she writes that, "Father Rafferty went to Brownsville He spent four years there, so my mother tells me; during that time he built the church and bought the organ. My grandfather"— Neil Gillespie, whose name will appear later on—"had two rooms set aside for the exclusive use of the priest. These Father Rafferty occupied during his four years' ministry. Until the church was built Mass was said in a large rented room in Brownsville; but on week-days, when not absent on missions, he always said Mass at my grandfather's." I knew Mother Angela, and her mother who in the closing years of her life stopped with her at St. Mary's; and on more than one occasion I talked local history with them. Bishop Gilmour further writes that Father Rafferty was at one time stationed at Butler; but I am convinced that this is incorrect and that by Butler is meant "the Buffalo Mission", a name by which the Sugar Creek Mission was sometimes designated. No priest was stationed at Butler till some years later, as will appear in its proper place. Both my parents were personally acquainted with him at that time. He took charge of the Sugar Creek Missions in the summer of 1834, but resided, as Father O'Neill had done, at Freeport; and his field of labor extended into the upper Beaver Valley, and reached even to Erie. After residing here for about two years he left the western part of the state, not again to return. Father Middleton, already mentioned, wrote me December 15, 1884, that "Rev. Patrick Rafferty was at Christ Church, Chambersburg, Pa. (Corpus Christi Church) June 8, 1837; at St. Patrick's, New York, in 1838 to March, 1841; at St. Francis', Philadelphia, 1839." He is said, by the *Philadelphia Catholic Herald* to have labored at Trenton, New Jersey, in which latter place he was, as the same authority states, a councilor to the Papal Nuncio in the Bonapare-Patterson case. Subsequently he came to Fairmount, Philadelphia, where he was pastor of St. Francis' Church, for many years, and where he died March 16, 1863, at the age of about 73 years.

Father Rafferty was gifted with a very liberal fund of both wit and pugnacity; he was a large, muscular, and bony person, and used to boast that he was the ugliest man living; and if the accounts that I have heard from persons who knew him are to be relied on, his claim would have been very hard to dispute. While on the mission in this part of the state he published, at Pittsburgh, in 1831, a 16 mo. volume of 240 pages, entitled, A Short History of the Protestant Reformation; Chiefly Selected From Protestant Authors, which is a well written work, and presents the subject as well as could be expected in a book of that size. The following year, 1832, he published a spirited little controversial volume, of 128 pages square 16 mo., under the title of The Sling of David; or, The Downfall of Goliah of Gath, in reply to a challenge of the Rev. W. C. Brownlee, of The Middle Dutch Church, of the city of New York, printed in The Truth Teller, February 2nd, the year being uncertain as the copy of The Sling which I have, has lost its title page. The challenge is in these words: "I beg leave here, publicly and formally, to challenge Bishop Dubois, Dr. Power, Dr. Varella, or Dr. Levins, to enter the lists in a series of letters, and I shall attack or defend as duty may call me; the controversy to begin as soon as convenient. I offer to take them individually or as a body; hoping that this challenge may be accepted in the same prompt and frank manner in which it is given, and feeling anxious to hear from you or the reverend priests as soon as convenient." Such challenges were occasionally to be met with in those days, and to them we owe no little of the controversial literature of that time, such as the discussion of Hughes and Breckenridge, Campbell, Purcell, and others. Times have changed, but change does not always mean improvement; and we cannot but admire the courage and back-bone of those early missionaries.

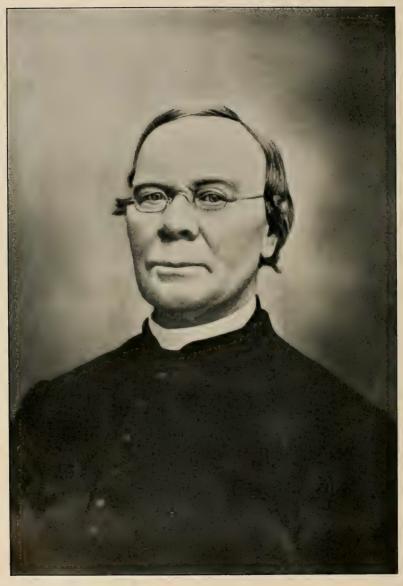
Father Rafferty says in his opening remarks: "My argument is this: Either we are guided by the Catholic Church that has already lasted eighteen hundred years, or by Dr. Brownlee, a preacher without any mission, ordinary or extraordinary, and without ordination." And he proceeds to develop his argument from Scripture and the Fathers in a solid and convincing, though somewhat verbose manner. He also published a small work in explanation of the Christian Doctrine, and perhaps two or three other pamphlets, copies of which I have not been so fortunate as to secure.

## VERY REV. EDWARD M'MAHON, V. G.

Catholicity took a strong hold on the people of Kentucky, the seeds of the faith having been planted at an early day by some of the staunch old Catholic stock of Maryland. Cultivated by such zealous missionaries as Fathers Badin, Nerinex and the saintly Bishop Falget, it not only flourished on its own soil, but also produced priests of its own, some of whom were deemed worthy to wear the mitre. Among those who labored with marked success not only in Kentucky, but also in other dioceses, must be reckoned Very Rev. Edward M'Mahon, although it is not as a priest of Kentucky, but rather of the diocese of Pittsburgh that we are now to treat of him.

Father M'Mahon was born in Milltown, Dublin, Ireland, in the year 1800, and made considerable part of his studies in his native land. In 1821 Bishop Flaget applied to the Propaganda for a young priest who could teach Theology in his newly founded seminary at Bardstown, and Rev. Francis Patrick Kenrick, afterward Bishop of Philadelphia and Archbishop of Baltimore was sent to him. Being a fellow townsman of Father M'Mahon, he doubtless knew him and appreciated his merits, and it is all but certain that it was through his influence that young M'Mahon came to America and to the diocese of Bardstown, where under the care of his friend he completed his studies, and was ordained July 3, 1825. As he held the office of superior of the preparatory seminary at one time in his early priesthood, it would appear probable that he was appointed to that office immediately after his ordination, as it is the only time in his residence in the state to which it can conveniently be assigned. It is also said that he was for a time Vice-President of St. Mary's College, but at what time I am unable to determine, unless it was before he entered on the mission at Lexington; but this date is also uncertain. Hon. Ben. J. Webb, in his Century of Catholicity in Kentucky, says that it was in 1830, but as he complains of being unable to secure satisfactory biographical date of Father M'Mahon and as I have detected several mistakes in his narrative, I simply give this as I find it. The Catholic Directory, which goes back only to 1833, that is, the end of 1832, places him there in charge of St, Peter's Church at that time and up to 1845. In 1836 he undertook to build a church, and, the congregation being small and poor, he set out on a southern tour soliciting aid, going as far as New Orleans, and returning with \$5000.00. For a part of the time his younger brother Abraham was his assistant, and he succeeded him when he retired from the pastorate of the church.

In 1845 Father M'Mahon was appointed president of St. Joseph's College, Bardstown, and Professor of Mental and Moral Philosophy, a position which he held till he withdrew from the diocese. In 1848 the college was handed over to the Jesuits. Says Mr. Webb: "The first attempt made by Bishop Flaget to secure for his diocese the services of the Jesuit Fathers of the Province of Missouri occurred in 1847. Their engagements were such at that time, however, as to prevent their acceptance of his profer to them of the college of St. Joseph, Bardstown. A year later negotiations were renewed with a favorable result, and at the annual commencement of the institution in June, 1848, the retiring president, Rev. Edward M'Mahon, announced the fact of the



VERY REV. EDWARD M'MAHON

transfer of the college and the church of St. Joseph to the Jesuit Fathers. and introduced to the large assemblage present his successor in office. Rev. Peter J. Verhaegen. And in a foot-note the same writer adds: "It is due to the memory of Father M'Mahon to say that the college had unwonted prosperity under his administration of its affairs. He had greatly reduced the debt of the institution during his term of office, and the remaining \$23,000 was assumed by the incoming officials.' Quoting from the diary of one of the fathers, he adds "We rereached Bardstown by stage-coach at 2 o'clock on Friday, July 28—Father M'Mahon remained at St. Joseph's for several weeks after this date in order to give his assistance to the new president, and then left for the diocese of Pittsburgh." It would seem, however, that he did not come immediately to Pittsburgh, but stopped for a time with his brother at Lexington. The date of his arrival in his new field of labor is not known with certainty, but it must have been in 1849, and probably in the early part of the year. He had doubtless been previously wellknown to Bishop O'Connor, as being a friend of Bishop Kenrick.

### ALLEGHENY

It has already been stated in the Introduction to this work that, when the lands of the last purchase from the Indians were surveyed a tract of three thousand acres was reserved north and west of the Allegheny and Ohio Rivers opposite Pittsburgh, for such uses as the government might wish to devote it to. The lands of this reservation were ordered to be offered for sale by an Act of September 11, 1787. A town to be known as Allegheny was laid out containing one hundred inlots each sixty by two hundred and forty feet, and each inlot was to carry with it the title to an outlot of the same dimensions. The inlots formed a perfect square, and the outlots an outer square, which was to be a common to be used for pasturage, etc. It is this outer square that now composes the Allegheny Parks. By the same Act there was reserved for the use of the state, as much land as shall be deemed necessary for a court-house, for places of public worship and burying the dead; and within the town one hundred acres for a common or pasture. VIII, of the Act for the erection of Allegheny County, passed September 24, 1788, directed the trustees of the county to choose lots on the reserved tract, opposite Pittsburgh, for a court-house and prison. country beyond the Allegheny being then almost uninhabited and subject to Indian raids, a supplement to the Act was passed April 13, 1791 authorizing a body of men named to "take assurance in the name of the Commonwealth, for the use and benefit of the County of Allegheny, of some convenient piece of ground and efficient in the town of Pittsburgh, and thereupon to erect a court-house for the public purposes of the said county." The new town was incorporated as Allegheny Town—a name by which it was long known—April 14, 1828, and chartered as a city April 10, 1841, having then a population of perhaps 10,000. Its natural growth and the absorption of adjacent boroughs and territory, raised its population at the beginning of 1907 to about 155,000. It is more a place of residence than of manufacture.

# GREATER PITTSBURGH

The question of uniting Pittsburgh and Allegheny so as to form a single city had been agitated from time to time from the middle of the last century; but no determined effort was attempted owing to the apparently insurmountable obstacles that stood in the way; and, after a time, the matter was always dropped or was deferred to an indefinite future. Still the conviction continued to grow on the minds not only of the influential few, but also on the people at large that the day would come when Pittsburgh and Allegheny would form but a single municipality, and that it would be to the advantage of both. Thoughtful, and perhaps not uninterested persons began to think seriously how the difficulties which stood in the way might be overcome or removed, and everything pointed to a determination, toward the close of the last century, to bring the matter to some conclusion in the near future. Thus matters stood at the opening of the present century, when, after securing the necessary legislation, a matter that need not be discussed here at length, a direct movement was made which, notwithstanding the natural opposition of the weaker party, resulted in annexation. But the opposition was so strong that the matter was taken into court, and was followed up to the Supreme Court of the United States, the highest tribunal in the land, which, affirming the decision of the lower courts, handed down an opinion that the whole preceedings were constitutional. Thus Allegheny ceased to exist as a city, and the Greater Pittsburgh became an accomplished fact, November 18, 1907. It may be regarded as certain that nearly, if not all the smaller boroughs of Allegheny County, will also be taken in before the lapse of more than a few years, and the population of Pittsburgh, which is now the seventh city in the country, will become more commensurate with its business, manufacturing and commercial importance. As regards the Church, it will have the effect of preventing the establishment of an Episcopal See in Allegheny, as was done some thirty years ago; and might have been again attempted if the annexation had not taken place. Population 533,905.

The first English congregation had been organized in Allegheny in the fall of 1848, and Rev. James O'Connor, brother of the bishop, was appointed pastor and a church was undertaken. But Father O'Connor being a man of limited business ability and energy, Father M'Mahon was soon named his successor. The church was completed and was dedicated April 21, 1850; and three days later Father M'Mahon was transferred to the cathedral and made rector, a position which he retained as long as he remained in the diocese. The time of his entering on the rectorship of the cathedral was a critical period in the history of the diocese, and required for the administration of its temporal affairs a man of more than ordinary ability, and the more so as the bishop in the discharge of his official duties had to be absent much of the time. The two streets on the corner of which St. Paul's, the pro-cathedral was built, had been graded off so that the edifice stood on a knob far above the level of the streets, and it was reached only by steps and with difficulty, besides presenting a very unsightly appearance. Measures had already been taken to tear it down, grade off the site and build the cathedral proper; and even the insurance had been permitted to expire, when the building took fire May 6, 1851 only a few days after Father M'Mahon's assuming the rectorship, and was entirely destroyed. An immense work now lay before him, which will only be touched upon here; for, not only was a large amount of grading to be done, and plans to be prepared for the new edifice, but the church must be built on a much larger scale, and all the funds with the exception of a very small amount already subscribed, had to be raised, and this with all possible haste; and the homeless congregation had to be supplied with temporary places of worship. Feeling, too, ran very high against the Catholics, and little could be expected from those not of the fold. To add still further to the difficulties the country was on the eve of one of the worst financial crises through which it has ever passed; money was scarce, and rates of interest high, and besides, there was a feeling of unrest throughout much of the country. The Cathedral was planned on a very grand scale, such as would eclipse anything in the country at that time with perhaps one or two exceptions; and the bishop, whose health was already beginning to fail, had to leave the greater part of the work to the rector, whom he had appointed his vicar-general, April 26, 1852. But under his able administration work progressed with remarkable speed, and, notwithstanding the difficulty encountered in securing a solid foundation for the rear of the building, the basement was ready for occupation September 8, 1853. The sacred edifice was consecrated with a grand and imposing ceremonial June 24, 1855, although the twin towers in front were not yet built. The material work was now so far finished, and all that remained was to pay off the heavy debt—a work which was never fully accomplished till the building was finally sold, as will appear in its proper place.

During the repeated absence of the bishop Father M'Mahon was administrator of the diocese. The bishop's health was fast failing, and the burden of his new cathedral lay heavy on his shoulders; for, though he had the ability to plan great works and watch their execution, he was not a financier. Like many before his time and since, he could put up buildings and no one would tear them down; they would be paid for some way. Interest on church debts has done more since the middle of the last century to make money lenders flourish, than it has to make religion flourish. Not succeeding in having a coadjutor appointed, and finding the administration of the diocese too much for his enfeebled health, he resolved to resign. His resignation was accepted early in the summer of 1860, and he retired from the diocese to carry out his early resolve of joining the Society of Jesus. Contrary to his usual custom of leaving Father M'Mahon administrator, when he concluded to present his resignation, he named his brother Rev. James O'Connor, with a view, it was thought, and most probably correctly, of securing his appointment to the vacant See. But the choice fell upon Rev. Michael

Domenec, who was consecrated December 9, 1860.

As is usual on such occasions changes were made in the officers of the diocese, though not for a time. When the new bishop went to Rome to be present at the canonization of the Japanese martyrs in the spring of 1862, he left Father M'Mahon, administrator, who had also been continued in the office of vicar-general; but soon after his return the latter felt that his presence was no longer desired in the diocese. The rectorship of the cathedral was given to Rev. John Hickey early

in January, 1863; and soon after, Rev. Tobias Mullen, the late Bishop of Erie, but then rector of St. Peter's Church, Allegheny, was named Vicar-General. In the fall of the same year the zealous and laborious priest who had administered the affairs of the cathedral so ably for thirteen years under two bishops resolved to withdraw from it, and close his long and honorable career, where he knew he would be welcomed and appreciated. He accordingly left the cathedral and went to the diocesan seminary about the beginning of November, 1863, where I as a student often served his Mass. After spending a couple of months with his intimate friends, Revs. James O'Connor and James Keogh, D. D., who were soon to adopt his own resolution, he went to Philadelphia in January, 1864. Soon after his arrival he was appointed pastor of St. Edward's Church in that city, a position which he held till the time of his death. Full of years, he closed his long and useful career there by the death of the just October 7, 1873, in the 73rd year of his life and the 49th of his priesthood. He was considerably above medium height and a little heavier than good proportions would demand: and though kind and courteous, he was grave and measured in his manner and conversation. He was a forcible and eloquent preacher, and from the positions which he held it will readily be seen that he was a ripe scholar and was born to rule. He was an uncle of the late Rt. Rev. Msgr. F. L. Tobin, one of the vicars-general of this diocese.

# REV. HENRY LEMCKE, O. S. B.

It is a little strange that while the subject of this notice always spelled his name Lemcke, all others so far as I remember invariably give it Lemke. Few priests of our diocese, or of any other for that matter, have had a more checkered career than Father Lemcke, during the whole 86 years of his life, as this biography will amply attest; and his strong personality is clearly marked on every circumstance of it. He was born at Rehma in the duchy of Mechlenburg, on the 27th of July, 1796. His parents were poor, and nominally belonged to the Lutheran denomination; and, strange to say, although they lived in the very hotbed of their sect, they were utterly without religious tendencies. Father Lemcke states, besides, in his notes that his mother not only did not love him, but entertained a positive hatred of him, and often would not speak to him for weeks. He was very devoted, however, to his grandfather, who lived with his parents, and who was a very religious man in his own way, who required him to recite daily prayers and also instructed him in the tenets of the Lutheran Church. There was also a doctor living with them whom the lad often accompanied on his visits to his patients, and under whose tutelage he made considerable progress in Latin. When but a boy he one day took an axe, his little dog and some provisions, and ran away, taking up his quarters in the royal forests, where he built himself a hut and determined to be another Robinson Crusoe, from the account of whose adventures he had received his inspiration. But one of the foresters found him, and taking pity on him, brought him back to his home. Being of a practical turn of mind he soon began to feel that it was time for him to do something for himself, since his parents took so little interest in him. He accordingly ran off a second time, and came to Schwerin, where an elder brother of his had been at college. A poor stranger, he entered the

town just as the students were being dismissed, and while some jeered him for his old-fashioned garb, and retired with a well directed blow from his fist, others took pity on him, and when they learned that he was a brother of one of their former classmates, gave him every encouragement. He began to give lessons in music, in which he had attained considerable proficiency, as a means of making a living; and when fairly settled down, wrote to his father who also sent him some money to help defray his expenses. He was naturally of a religious turn of mind, notwithstanding the unfavorable circumstances in which his earlier years were passed; and while at college attended the religious exercises of the Lutheran Church. But the coldness of the place soon chilled him and became uninviting, and once he went out of curiosity to the Catholic Church, where the services impressed him more favorably, though he concealed himself in a corner for fear of being seen and ridiculed by his companions.

In 1813, when only in his eighteenth year, he was carried away with the enthusiasms that fired the people against Napoleon, who had just returned with the remnant of his great army from Russia, and he joined the German army. He never had an opportunity to engage in any of the important battles of the campaign, but he had a taste of the soldier's life; and when Napoleon was sent to the Isle of Elba, the division of the army to which he belonged was disbanded, and he was about to return to his studies, when he was again called into the service. The delay in reorganizing did not permit him to reach the field of Waterloo till after the battle, and he had not in consequence the privilege of sharing in the honors of that memorable struggle. He was accustomed to say in after life that Frederick Résé belonged to the cavalry and for that reason became a bishop (of Detroit), while he belonged to the infantry and could only become a priest. Leaving the army he entered the university of Rostock to study Lutheran theology, with a view of becoming a minister of that sect; but he tells us that he was glad that he studied little, for the professors were rationalists, and the standard of morality among the students was very low. He instinctively turned from both, but, like another Augustine, he was ensnared to some extent, more to escape ridicule than for any other reason. had the good fortune, however, to meet with a person of high moral character with whom he formed a close friendship; and they induced a few others to join them, which proved to be the beginnings of the workings of the Holy Spirit. He completed his course far enough to pass an examination, and received a license to preach. His first sermon was delivered on Easter Sunday, 1819, in a church near the home of his parents, and was highly praised. Next he became the tutor in a wealthy family, where he took charge of two small boys into whom he soon succeeded in infusing something of his own manly spirit; at the same time he took charge of the property, which was fast going to ruin, for the owner was an antiquarian who cared little for anything beyond his favorite study. He also assisted the aged pastor of the church, and while there accidentally came across a full set of the writings of Luther, which he took home as a treasure and read carefully; and the result was that they opened his eyes to the true character of the Reformation and its much-lauded head. Although he had within his reach every advantage that a young man could desire, he was possessed of too much character to grope in the dark in so important an affair as his eternal salvation; and in 1823 he resolved to quit his home and travel. He first went to Magdeburg, where he was disgusted to find nothing but rationalism and religious indifference; and leaving there he came to Ratisbonne in November of the same year. Here he entered upon a new era, and the future course of his life began to take shape. He was so fortunate as to fall in with a friend whom he had known at Rostock, and who had in the meantime entered the Church. He also formed the acquaintance of a number of learned and pious Catholics, both priests and laymen, and attended the first Mass of a couple of his newly made friends. This made a deep impression on him, and he writes: "After I had lived here for about eight months, and had had opportunity enough to become thoroughly acquainted with the Catholic life, I determined to make an end of my anomalous life. I went to Bishop Sailor, to whom I had already been introduced, and laid my whole soul open before him. He advised me to prepare for such an important step I contemplated to make in his seminary under the direction of the blessed Father Wittman, the director of it. Wittman was certainly one of the saints of this irreligious century. On the 21st of April, 1824, after having surmounted the last obstacles in my soul under Father Wittman's guidance. I made my profession of faith with the fullest conviction. I was now a Catholic, and what was I going to do? Of course I thought of nothing else than to become a priest." The bishop approved of his choice and advised him to make a course of theology privately, as a regular course was not necessary. This he did with a good parish priest by the name of Buchner; and was ordained at Ratisbonne April 11, 1826. He returned to his friend who was well advanced in age and assisted him for three years. He was then recalled to Ratisbonne, where, he says:"I was made vicar on a chapter, had to preach to the garrison of the city and give religious instruction to the students of the High School." 1831 he was sent to Newburg as chaplain to a wealthy person by the name Schlosser, where, owing to the demoralization caused by the wars of Napoleon, religion, both among the clergy and the people, was at a While there, in the vintage of 1833, he was visited by some of his literary friends from Ratisbonne; and one of them communicated to him a letter which he had lately received from Bishop Kenrick of Philadelphia, complaining of the lack of priests. After showing the letter he remarked to Father Lemcke in a tone not altogether devoid of sarcasm:"This would be something for you, a young man endowed both in body and soul with all that is required for a laborer in the vineyard of the Lord, and here you are like an article of luxury, growing fat and lusty, while our poor German Catholic friends in America are starving for want of spiritual food." These remarks made a deep impression on him, for he had long felt that he was not leading the useful life he should; and he forthwith determined to devote himself to the American mission.

Providing himself with the proper letters of introduction, he took leave of his friends and travelled on foot to Havre to take ship for New York; but on arriving there he found that his baggage, which he expected would arrive before him, had not yet come. He could not for that reason take the ship he had expected, but in the meantime ministered to some German emigrants, who were also awaiting an opportunity

to cross to the Western Continent. At length he took passage on board the ship Florida, and reached New York in due time, where the first news he heard was that the ship on which he had intended to sail had been lost with all on board. He did not stop in New York, but came directly to Philadelphia, arriving in August, 1834. It was Saturday, and he was immediately sent to Trinity Church, in that city to begin his missionary career in the New World. Some of the members of the congregation had been giving considerable trouble by their spirit of insubordination, and Father Lemcke was destined soon to play his brief part with them. The circumstances were these: The Lutherans celebrated a feast in honor of their founder; and the next Sunday he preached a very strong sermon on the Reformation and its leader. "When I was sitting at dinner, after church," he writes, "the trustees stepped in in a very solemn way. After a great deal of hemming and having, the spokesman, a tailor, of course, commenced: 'You must not preach any more in the way you did today. That gives offense to our Protestant neighbors, with whom we wish to live in good harmony. Some of them come over now and then to our church and contribute to it, but when they hear their religion abused they will stay away." I jumped up from the table, took the poker from the fireplace, and shaking it at them said, 'Now I have enough of this—clear off.' went the next day to the bishop, and told him that I did not come from the Old World to be ruled and mastered by runaway tailors and cobblers; whether he did not know of a place for me in the primeval wilderness of America? The bishop smiled in his quiet way and said: 'There was just here a priest from Switzerland arrived who may take your place, and you may go to Father Gallitzin, who lives yet in the primeval wilderness on the top of the Allegheny Mountains'. 'Gallitzin?' said I, 'Prince Gallitzin, the son of the celebrated Princess Gallitzin—and is he alive yet?" 'Yes, and in this diocese; he is now getting old and frail and wants assistance in his extensive mission, and so you may go to him, and do the outside work for him. He will hardly take you into his house, which, I understand, he has on purpose so constructed that there is, besides his own room and a kitchen, no other room in which a fire can be made. Well, see how you may get along with the strange old saint."

He immediately set out for the summit of the Alleghenies—Loretto—in the slow mode of travel which that early day afforded; and at length, following the directions he had received, arrived at the little village of Munster, a short distance from the term of his journey. He says, "The stage stopped at the house of Peter Collins, a genuine Irishman of the old school, and here I had the first opportunity to look about in an Irish family and to form an idea of the people. As soon as they found out that I was a priest, going to see the venerable Gallitzin, I was no stranger any more to them, but the whole family gathered around me and welcomed me with the greatest respect. I have been travelling among different nations and became acquainted with their ways and customs, but nowhere have I found that warm-hearted hospitality and that veneration with which they look up to the priest and to everything that is connected with their old faith."

His first meeting with Father Gallitzin is graphically described in his German *Life* of that illustrious missionary—*Leben und Wirken* 

des Prinzen Demetrius Augustine Gallitzin—in these words: "Early the next morning a horse was saddled to carry me to Loretto, and Tom, one of the numerous young Collinses, now a man of respectability, stood ready with a cudgel in his hand to show me the road and to take the horse back. After having travelled a mile or two I saw a sled approaching dragged by two stout horses over the bare ground, and in the sled I saw a venerable old man with a book in his hand. I thought the old man must have met with some accident in the woods, that they had to haul him home in such a manner; but Tom trotted ahead with his dog, turned around, and pointed to the strange appearance, said: 'There is the priest coming.' 'Are you the pastor of Loretto?' said I, reining up beside the sled. 'Yes, Sir.' 'The Prince Gallitzin?' 'Yes, at your service,' said he, 'and this is my equipage.' I was rather surprised at this strange way of travelling, but there was good reason for it. had been hurt by a fall from his horse, and was not able to mount a horse any more, and for a carriage the roads were in those days not practicable." Father Lemcke was now in his new field of labor; and was sent to live at Ebensburg and also to attend Father Gallitzin's sick-calls, and come over to help him with the Germans occasionally. It mattered little that he urged his utter ignorance of the English language—he was dealing with a man who must be obeyed; and besides, the necessity under which he was placed would be his best reason for learning the language with as little delay as possible. It is to be regretted that in too many cases Father Lemcke does not give precise dates, but merely indicates the time.

In 1836 Father Lemcke was able to purchase a tract of land about nine miles north of Ebensburg—now Carrolltown—and having resided at the latter town till 1837, he removed to his newly acquired property, but continued to visit the venerable pastor of Loretto about once a month as he had been accustomed to do. He also secured another tract about two miles north of the other property known as Weakland's Settlement, but in frontier history as Hart's Sleeping Place, from a noted backwoodsman of the name of John Hart, who, it appears, had frequently been accustomed to rest there. But the Catholic history of this section of Father Gallitzin's vast field of missionary labor dates from a period much anterior to Father Lemcke's arrival. A colony of Trappist monks endeavored to establish themselves near the present Carrolltown about the beginning of the present century, though strange as it may appear, there is no mention of them in any of the extant letters of Father Gallitzin that I have been able to consult. Driven from France during the Reign of Terror, they found a temporary home in Switzerland, where they remained till the influence of the French government began to be felt in that country, in 1798, when they were forced They passed into Russia, and soon after into Prussia, and finally set sail for the New World under the leadership of Father Urban Guillet, May 29, 1803. Landing at Baltimore on the 4th of September, they came to the place just mentioned; but failing to make a foundation there, they next went to Pigeon Hill, Adams County, Pa., and, soon abandoning that also, they came here and then passed further west. Their history, which is only remotely connected with our narrative, is clouded in much uncertainty, and is given here for what it may be worth from the best available sources.

The first Catholic settler near Carrolltown was John Weakland. one of the most courageous and powerful giants—for he was a giant and one of the most famous pioneer Catholics of western Pennsylvania. Leaving Loretto in 1819, he purchased a large tract of land for himself and his numerous family a short distance north of Carrolltown. Among the settlers, who were for the most part Germans or their descendants. who followed Weakland, was a man by the name of Luther, who is said to have been a descendent of the Father of the Reformation. About 1830, or earlier, Weakland donated four acres of ground for a church, and, under the direction of Father Gallitzin, he and his neighbors built a log church which was dedicated to St. Joseph. When Father Lemcke purchased a farm at Carrolltown, he built a small log house for himself over a spring of water, which is the source of the West Branch of the Susquehanna River; and some time later he built a chapel near it in which he said Mass on week-days, although St. Joseph's was the parish church until 1850. Father Lemcke laid out a town on his property, which he wanted to call Gallitzin, but the venerable missionary, who was near the end of his mortal pilgrimage, would not hear of it, and insisted that is should be named after the patriarch of the American hierarchy; it was in consequence named Carrolltown in honor of Most Rev. John Carroll, first Bishop and first Archbishop of Baltimore.

When he had assisted in laying the Prince-Priest to his final rest, early in May, 1840, it was his wish to return to his beloved Carrolltown; but when Loretto was offered to Father Heyden and he refused it, Bishop Kenrick appointed him to the vacancy, and he was for some time the only priest in the county. Soon, however, his missionary field was divided, and he was enabled to return to Carrolltown, where, on account of his long absence, affairs had become somewhat stagnant. The jurisdiction of the country west of the mountains had passed from the See of Philadelphia to that of the newly-erected See of Pittsburgh. Father Lemcke resolved to pay a visit to his native land, a move which was favorable both to himself and to Dr. O'Connor; for while he was anxious to secure funds to carry on his work and collect material for the German Life of Father Gallitzin, already mentioned, the bishop was sorely in need of more German priests to minister to the Catholics of that nationality in the diocese, and felt that Father Lemcke would be one of the best men to secure them, if they could be had. He accordingly sailed, and arrived in Strasburg in time to celebrate Mass on Christmas morning, 1844. He met with encouraging success in all his objects; King Louis himself, who took a very commendable interest in all matters relating to the spread of our holy religion, gave him a considerable donation in money, books and vestments, and his example was followed by many of the leading nobles and others. But something else occurred which has proved to be very far-reaching in its consequences and in this sketch of Father Lemcke it is by far the most important, so far as the diocese of Pittsburgh is concerned. I shall permit him to relate it in his own words. He says: "Here in Munich something happened which proved to be of great consequence to me. I dined one day with the Benedictine Fathers. They inquired carefully about America. I told them, among other things, that I was authorized by the bishop of a new diocese to engage German priests for it, and I asked if some of them were not inclined to go with me to America. After dinner one of

the professors, Father Boniface Wimmer, took me aside and told me that for a long time he had felt an inclination to go to America as a missionary. 'How would it be,' said I, 'if you could contrive to go in company with some associates with the authorization to found there a Benedictine monastery? I have plenty of land, and several congregations about me, so that I could easily settle you there; besides, you might find in my person a candidate. You may see in *The Catholic* of Metz, of the year 1835, a long letter in which I asked; Why do not the Benedictines come to America? This would be the very land for them, if they would begin in the same way their predecessors did more than a thousand years ago, in the impenetrable forests of Germany.' Here the matter rested for a time."

During his absence in Germany Father Lemcke still felt that he was pastor of Loretto, although the bishop evidently did not, for he had offered it to Rev. James A. Stillinger of Blairsville, and when he declined to accept it, it was placed in other hands, as will be seen. an absence of about ten months, he returned, and states in his notes: "When I arrived home, I found great changes had taken place. \* \* \* Even the mouldering bones of good Father Gallitzin were not left in the grave he had appointed himself; they were exhumed and deposited in a vault, with a clumsy, tasteless monument somewhere in the commons, where a new church was in contemplation to be built. Pews were introduced, and, to the mortification of the old Catholics, it was to be seen in the church of Loretto that men, women, boys and girls, were penned up together, since in Gallitzin's and my times the sexes were separated by the middle aisle." He adds: "Although the bishop had acknowledged me as pastor, the gentleman acted during my absence as if I were not any more in the world. Instead of contending, I withdrew to Carrolltown, and left even my property in their hands, for I had bought at Gallitzin's vendue his library and a great deal of his furniture.'

"In December, 1845," he writes, "I received a letter from Father He told me he had taken steps to have our ideas about the establishment of a Benedictine settlement in America realized, and was determined to prosecute the matter, which was referred to Rome. long afterwards he wrote that he was now duly authorized to carry out the plan; old King Louis had promised a considerable sum of money, and the association of St. Louis for aiding the missions, was also willing to assist. He intended to come to me, and take possession of my land, and, if I could afford it, I was to buy more land in the neighborhood, which I did; I bought more than eight hundred acres. In August, 1846, there came another letter from him dated Metz, August 1, stating that he was on his voyage, with nineteen persons, and quite a cargo of baggage. I hurried down to New York, and, behold, my Benedictines had arrived. There was no Benedictine but Father Wimmer. There were nineteen persons; four of them were students of theology, who had promised to take the habit of St. Benedict and to become priests. other fifteen had agreed to enter the order as lay brothers; there were tailors, shoemakers, blacksmiths, hostlers and brewers, such as Father Wimmer could gather together in Munich. I must confess I felt sadly disappointed, and doubted that out of such material anything could be made." Their subsequent history shows how far Father Lemcke was mistaken.

Soon after they arrived at Carrolltown, Father Wimmer called at Pittsburgh to see the bishop, who wanted him to locate at St. Vincent's. and took him out to view the place; and the practical eye of the Father saw at a glance the immense superiority of it over the mountain country about Carrolltown. This was, of course, a sore disappointment for Father Lemcke; but any disinterested person could have seen even then, and much more at present, that it was not only n harmony with a zeal for the cause of religion, but was also dictated by the rules of ordinary prudence. He now sold what he could of his live stock and other property, rented his farm and retired for the time to his old congregation at Hart's Sleeping Place. Soon after this Bishop O'Connor visited him, and their meeting and intercourse were not as cordial as could have been desired, that prelate not approving of all he had done while on his visit to Europe. Father Lemcke now felt that he could live in greater peace of mind somewhere else, and he accordingly determined to withdraw from the diocese, as he could not yet make up his mind to join the Benedictines. Having disposed of his lands to Father Wimmer, on which a Benedictine priory was soon after established, he applied to the Bishop of Philadelphia for admission into his diocese, where he was received, and sent as pastor to Reading. He states that he found the people there very troublesome, the affairs of the church being in the hands of trustees of much the same temper as those he had met with at Trinity Church, Philadelphia, on his first arrival in this country; and they, too, soon found that they had a very dangerous plaything to deal with. Tired and disgusted he determined to visit Westmoreland County, and consider what steps he should take for the future. He says: "After having worked among these people for nearly two years, and having thrashed a good deal of empty straw, I thought I would pay a visit to St. Vincent's in order to see how my Benedictines were getting on. I was quite astonished, and felt great remorse about my pusilanimity, when I saw what Father Wimmer had brought about with the material with which he had come to me in 1846. New buildings were in course of construction, and the young theologians who had come with him had made their profession and were ordained. When I saw this, and Father Superior and some of the others encouraged me to do what I had intended doing long ago, viz.: to become a Benedictine, I did not delay any longer, but resigned my charge in Reading into the hands of Bishop Kenrick, and took the habit of St. Benedict February 2, 1852."

But instead of making the regular novitiate, he was sent to his old home in Carrolltown. Here he occupied an anomalous position; for, while the prior was a young priest who knew little of the country and its customs, and the management of such an establishment as he was placed in charge of, Father Lemcke was in his old field, where he had spent many years and long owned the property, was familiar with everything and everybody, and knew what was best to be done under almost every circumstance. Now, however, he was under obedience, and very often had to do what he knew was not for the best interests of the order and the place. The kind of time he had can easily be imagined. It must be said that, he was a zealous, laborious and successful missionary in whatever field he was placed, as his whole life attests: but his age, the fixity of his life and habits, and the strength and

determination of character which he had received from nature, were far from fitting him for the religious life. He was too old and sturdy an oak to be successfully transplanted. While at Carrolltown, and ill at ease. he received a letter from his friend Doctor Rodrigue, who had gone West some time before, giving a glowing description of Kansas, which determined him to go there. This he did while the superior was in Europe, and without complying with the requirements of the rules of the order; and when the superior returned, he wrote him in very strong terms disapproving of the course he had pursued, which had apparently been related to him not without liberal coloring. Matters were, however adjusted, a local superior was sent out, Father Lemcke was recalled, and the result was the establishment of the flourishing abbey of Atchison. Kansas. He arrived at St. Vincent's in 1858, and after remaining there and in other places in the western part of the state, he again visited his native land, where he published the German life of Father Gallitzin. already referred to, under the title of Leben und Wirken des Prinzen Demetrius Augustine Gallitzin, Munster, 1861.

He returned to America in the summer of the same year, 1861, and was placed in charge of St. Michael's Church, Elizabeth, New Jersey. As the building was small and incapable of accommodating the congregation, he determined to erect a more imposing edifice; and with this object in view purchased lots in another part of the city, and began the building of a convent for the nuns whom he had introduced into the parish as teachers. This was about 1864; but the pastor's views were not in harmony with those of some members of the congregation, who objected to the location. It must be admitted that the strong will of Father Lemcke was not of the material either to yield or to calm a disturbance. The result was that he withdrew from St. Michael's at the end of April, and also had the nuns give up the school and open an academy in the new school building. This proving unsuccessful, the people began in time the convent chapel, which induced Father Lemcke to begin the building of St. Henry's Church in the summer of 1871. It was opened at Christmas of the same year, and a parochial school was resumed by the nuns. Having labored at Elizabeth for about sixteen years, his advanced age admonished him that he was no longer equal to the active duties of the sacred ministry, and it was time for him to retire, and compose himself for his final journey, which could not be now very long delayed. Before doing so, however, a most interesting celebration was to take place—the celebration of the Golden Jubilee of his elevation to the priesthood. It occurred on July 25, 1876, and was an occasion of joyful congratulations in which his innumerable friends not only of the laity and clergy, but also of the hierarchy took part. The members of the congregation presented him with a gold chalice of exquisite workmanship, the nuns gave him a very handsome set of vestments, and the clergy of the diocese contributed a purse well filled with gold coin. And with the best wishes of his parishioners and all the people of the city, he withdrew to his old home of Carrolltown, January 25, 1877, where he assisted the Fathers as far as his strength would permit, or visited among his clerical and other friends, or busied himself in other ways, for it was impossible for such a person to remain idle; but for some time it became evident that his end was rapidly approaching. He calmly expired at nine o'clock

on the morning of November 29, 1882, at the advanced age of 86 years and 4 months; and was laid to rest in the cemetery of the Fathers at

the priory of Carrolltown, on Saturday, December 2nd.

Father Lemcke's varied and extensive acquaintance with men and things in both the Old and the New World supplied him with an inexhaustible fund of information, reminiscences and anecdotes, which his retentive memory and graphic style enabled him to rehearse in a most interesting manner in the company of his friends. The musket which he carried in the campaign against Napoleon he retained till his death. and it may still be seen, along with his old printing-press, his papers and other relics of by-gone days, in the priory at Carrolltown.

Besides the German Life of Father Gallitzin, to which reference has already been made, he translated Father Gallitzin's Defence of Catholic Principles into German; and also Cobbett's History of the Reformation; and had a principal hand in getting out the LI. volume of the selections from the writings of Martin Luther, which created no little stir in its day. He also contributed occasionally to Catholic periodicals, but to what extent it would be impossible to say. Such is a brief sketch of this remarkable man: a strong-willed boy; twice a runaway; a student; a soldier; a Lutheran preacher; and a priest on two continents for a period extending over fifty-six and a half years. His name will ever be revered by all who value heroic courage, self-sacrifice, missionary zeal and Christian charity.

## REV. JOHN NEPOMUCENE TAMCHINA

The subject of this brief notice, like many others who labored in the diocese in the distant past, is almost forgotten, though his tall, slender figure was once familiar enough. He was born in Vienna, Austria, April 13, 1803, and upon the completion of his studies, was ordained by Bishop Milde in 1828. He entered the Capuchin Order, but when or where he joined it, and when he withdrew from it, have not been ascertained. As little is known of the scenes of his labors in the Old World; all that is known with certainty is that he came to America and to the diocese of Pittsburgh in 1851. He was first stationed at Butler; and during the rest of his missionary life he labored in a number of other places-New Baltimore, Somerset County, then known as Harman's Bottom, now in the diocese of Altoona; Sharpsburg; St. Mary's, Chartier's Creek, now M'Kees Rocks, and Holy Trinity and St. Augustine's, Pittsburgh. When the infirmities of age began to incapacitate him for the labors of missionary life, he retired, in 1875, to a little property with a chapel on it which he owned at Emsworth, on the north bank of the Ohio a few miles below Allegheny, then known as Glenfield, and earlier as Killbuck, from an Indian chief of that name. There in retirement he spent the closing years of his life, and died April 6, 1882, in the 79th year of his life and the 54th of his priesthood.

# VERY REV. JAMES AMBROSE STILLINGER V. G.

The late Rt. Rev. John A. Watterson, Bishop of Columbus, Ohio, a sketch of whose life will be given later on, was a member of the congregation of Sts. Simon and Jude, Blairsville, and a very dear friend of its venerable pastor. For a long time he had urged on the good priest to write a sketch of his life, because he felt that it would be very edifying and instructive, because it was to an extent due to the congregation over which he had presided so well for nearly half a century, and because it would throw no little light on early Catholic history on this portion of the Church. He at length consented, and the following is the most important part of what he wrote, which, unfortunately he only brought down to a short time after he took charge of the congregation. It is given just as he wrote it in all its simplicity of language and detail, both because it affords an idea of the trials and difficulties through which many a clerical student of these days had to pass before he could even begin to devote his life to study for the sacred ministry, and because it may encourage others who feel the inspiration of the Holy Spirit but have not the courage to face the difficulties that stand in their way. It may be remarked that many persons are of the opinion that the zealous missionary's name was Jacob, a name by which he was frequently known, instead of James; but I have many of his letters in which he invariably signs his name James, and he is always addressed by that name by Bishop O'Connor, whose first vicar-general he was. The biographical sketch referred to was written when Father Watterson was still president of Mt. St. Mary's College, and is in the following words:-

"Dear Rev. Friend:

It is nearly time I should comply with your request in giving you the sketch of the life of the person you mentioned, when you were

about leaving this place.

"He was born in Baltimore on the 19th of April, 1801. His father was born in York, York County, Pa. His grandfather, Michael Stillinger was born near Philadelphia, and his great-grandfather was born in the city of Cologne, Prussia. Along with other persons he came to America and settled in Philadelphia. In 1733 he assisted in getting up the 'little chapel' of St. Joseph's on Fourth Street. His mother was born in Baltimore. Her father Michael Labeau was born in France;

her mother in York County, Pa.

"In his boyhood he resided with his grandfather until 1812, when he died. From that time until 1817 he was differently employed, occasionally going to school as the opportunity offered. He was for a short time in the employ of a German printer, where he learned to read German by setting type. After a short time he served an apprenticeship of nearly four years in the printing office of Robert Gooloe Harper in Gettysburg, Adams County. A friend of his intimated to him that he ought to study for the priesthood. His answer to him was that he had not the means, even if he had the desire. It was then proposed to him that he had friends, and that if he made up his mind to do so they would assist him. His answer was that he would do no such thing. It might happen that he would not succeed, and then the reproach might be made that he was not sincere, and he would be injured in his reputation, and that the dishonor would not compensate for the advantage derived from the education obtained.

"Sometimes, as it suited, he went to Taneytown, Md., to church; would remain over night with his friend, Rev. Nickolas Zochi, who attended Chambersburg once a month from 1809 or 1810 to 1820, when he was succeeded by Rev. Father Kearns, who had been a student at Maynooth, Ireland. Sometimes he visited Emmettsburg, Md., and

afterwards, Mt. St. Mary's. Sometimes he would go to Conewago. The first time he visited Emmettsburg was St. Vincent's day, which came on Sunday that year, 1818. Rev. Father Dubois (afterwards Bishop of New York) said Mass that morning at 7 o'clock, as there was to be High Mass with deacon and sub-deacon at St. Joseph's. person started before day from Gettysburg fasting—it was near the time for mass—he had time to go to confession. But the good father told him he should go to Mass also at St. Joseph's at 10 o'clock, and should go to Communion there, as it was the feast day of the founder of the order. He had never been at a grand High Mass before, but still it seemed strange to him that he was not advised to receive Communion at the 7 o'clock Mass. On leaving St. Joseph's he looked over to St. Mary's College, and concluded the next time he would go there, which he did. After he made his confession under the stairs going to the gallery, which was at that time the confessional, Father Dubois asked him where he lived, and what was his occupation. He told him that he lived in Gettysburg, and was learning the printing business. then asked him whether he went to other places to church; he told him that he went to Conewago sometimes, and also to Taneytown. advised him then to go regularly to St. Mary's, and besides, that he should learn the Latin Grammar. The young chap thought he could not see it, and it would be better to learn the English Grammar, but he was overruled by the Rev. Father at least in appearance if not in mind. He thought the Rev. Father would forget all about it the next time he would present himself, but he was mistaken. He found that Father Dubois was none of that kind as to forget; the matter became more serious. In order to satisfy him he procured a grammar, and for want of light, he studied it at the stove door, before day, and said it to one of the teachers when he went to church. Sometimes Father Dubois asked him how long he had to stay, and told him to speak to Mr. Harper that he would pay for the balance of his time if he would This would not be done for some time until he procured hands to take his place, which happened in the course of six months. In November, 1820, he went to Mt. St. Mary's, and he remained there until November, 1830." So far the manuscript. It tends to show the struggles through which not a few of the early missionaries had to pass before they ascended the altar, the metal of which they were made, the zeal and endurance they would display in after life, and the fact that the Spirit breathes where he will; and their example has frequently had much to do in nerving other poor boys to obey the divine inspiration which humanly speaking it would seem impossible for them to follow.

Among Father Stillinger's papers and letters, of which I have a very large number, there is his first Ordo, that for 1830, which shows, written on the margin of its pages, the dates on which he received the several Holy Orders, etc. Opposite February 22nd is written "subdeacon," 25, "deacon," 28, "priesthood;" March 7 "first Mass", 14, "first High Mass," 28; Passion Sunday, "first Sermon". His missionary labors began April 10, and on the margin of the Ordo is noted, "Entered on my first missionary tour—Liberty, Frederick County, Md". He remained at the college attending the church there, or making missionary excursions into the country until he came West. On the first Sunday

in Advent, November 28, he again writes on the margin a few words which mark his entry into the important field of his life's work: "Enter upon the discharge of the duties of holy ministry—Blairsville, Indiana County, and Sportsman's Hall, Westmoreland."

#### INDIANA COUNTY AND TOWN

Before sketching the career of Father Stillinger in his extensive field of labor, it may not be out of place to cast a glance at the field itself and one or two of its most noted points. Indiana County, as the name itself shows, was named after the aborigines who inhabited its forests on the advent of the white man. In its northern part began the large tract of pine and hemlock timber land which extended north and both east and west even beyond the limits of the State. This is now all cut out, and the territory was little more than agricultural until within perhaps the last decade when coal mining began to be extensively carried on, the labor being done almost exclusively by foreign popula-The details of the organization of the county and the selection of the site of the county seat and its beginnings are extremely meager and unsatisfactory; but such as they are they will be presented to the The county was created by an Act of Assembly of 1803 out of parts of Westmoreland and Lycoming Counties; and it has an area of 775 square miles. The county seat, of the same name is pleasantly situated near the center of the county on the turnpike running through Ebensburg on the east and Kittanning on the west; and it is connected with Blairsville by the Indiana branch of the Pennsylvania Railroad, sixteen miles in length, and by the continuation of this, with the main line of the railroad at Blairsville Intersection, three miles further on. The town was laid out in 1805 by Charles Campbell, Randall Laughlin and John Wilson, trustees appointed for that purpose, who were encouraged in the selection of the site by the generosity of George Clymer of Philadelphia, who donated 250 acres of land with a view of enhancing the value of the other lands which he owned in the immediate vicinity. The growth of the town, isolated as it is, has been very gradual.

Turning to the religious history of this part of the county our first reliable information is furnished by Rev. James Bradley who informed me that during his residence of two years at Ebensburg, from 1830 to 1832 (he was afterward pastor of Newry, Blair County for 51 years), he visited Indiana occasionally, although there were but one English and two German families in the place. From the latter year it was visited at intervals by the pastor of Blairsville; during which time the Catholic population increased very gradually by settlement and conversions till the time appeared to have come for the erection of a church. The corner-stone was laid by Father Stillinger on the 6th of June, 1846; and when Bishop O'Connor visited the congregation the following year he states that the congregation numbered 250 souls. At the same time he dedicated the church, a little brick structure, under the invocation of St. Bernard. By this time the congregation of Blairsville had so far increased in numbers as to demand the undivided attention of its pastor, and the care of the church at Indiana was confided to the Benedictine Fathers of St. Vincent's; and it is only proper to state that much of what follows is taken from the German history of the Order there; St. Vincenz in Pennsylvanien. At first the fathers attended

the church on one Sunday in the month, but as it lay on the route to St. Mary's, Elk County, where they had recently established a priory. the Father Superior wished to found one there also, both for the better management of the congregation and also as a station or half-way house on the journey to the former place. The necessary permission was granted by the bishop July 15, 1852; whereupon the Superior bought a property near the church with a building on it which had been used as a tavern, for \$3,700, and also a farm of 310 acres, four miles from the town, for \$2,400. Two priests were at first stationed at the priory, who, besides ministering to the little congregation, visited a few families at Perrysville, 23 miles north of the town, Plum Creek, 12 miles and Crooked Creek, 8 miles west, and Mechanicsburg, 8 miles southeast. But regular visits to these places were not long continued, and in the fall of 1885 one of the priests was withdrawn. In 1861 a schoolhouse was built and a school opened with a lay teacher; and in the following year a stone priory was erected. The further history of the place will appear in a subsequent volume. Population of Indiana town 5749.

A brief notice of another little congregation in the same county may be properly introduced in this place. The town of Saltsburg is situated on the north bank of the Kiskiminetas River at the point where the Conemaugh and the Loyalhanna unite to form it, nineteen miles above its confluence with the Allegheny, 29 miles above Pittsburgh. The discovery of salt water near the place, to which the town owes its name, exercised an important influence on the trade in that necessary commodity from that time on. The town was laid out by Andrew Boggs in 1817; and it was incorporated as a borough April 16, 1838. The discovery of salt is thus described in the history of the time: About the year 1812 or 1813 an old lady named Deemer discovered an oozing of salt water at low-water mark on the Indiana side of the Conemaugh River, about two miles above the present site of Saltsburg. Prompted by curiosity, she gathered some water to use for cooking purposes, and with a portion of it made mush, which she found to be quite palatable. This discovery very shortly led to the development of one of the most important business interests in the country. About the year 1813 William Johnston, an enterprising young man from Franklin County, commenced boring a well at the spot where Mrs. Deemer made the discovery, and at the depth of 287 feet found an abundance of salt The boring was done by tramp or treadle, and the salt was manufactured by boiling the water in large kettles, or graimes, using wood for fuel. As a matter of course better methods of drilling and boiling were soon introduced; and, first by way of the river, later by the canal, and still later by the West Penn Railroad the salt found its way into the market. The number of wells increased very rapidly till the salt, which at first sold for five dollars a barrel came down forty years later to one dollar. Wells were also drilled down along the river to its mouth, and up and down the Allegheny to points ranging from 18 to 35 miles above Pittsburgh. Population 1044.

Turning to the religious history of the town, it will be found far from encouraging, although a small number of Catholics principally German settled in that part of the county at an early day; and the circumstances attending the first Mass offered in the place, as far as we have authentic account, are certainly unique. A few miles above the

town it was found necessary in making the canal, to cut a tunnel through the point of a hill where the river made a sharp bend; and in this tunnel it was that the first Mass offered in this whole section of country was celebrated, as I learned from the late James V. Reid, of Pittsburgh, who was the server for Father Gallitzin who celebrated the Mass. It was in the year 1828, and the laborers on the canal, which was only in course of construction, were all Irishmen and for the most part Catholics, who were attended from time to time as the missionaries could find it in their power in making the rounds of their extensive districts. this occasion the Holy Sacrifice was offered in the tunnel, and the illustrious missionary, making the tow-path his altar, and standing in the bed of the canal, like the persecuted faithful in the catacombs, offered the Unspotted Victim to the Eternal Father and fed the flock about him with the Bread of Life. Later Father Stillinger visited the little flock from time to time. Soon after the Benedictine Fathers had established themselves firmly at St. Vincent's one of them was given charge of the congregation of Saltsburg, to which they still minister, and in 1847, a little brick church was built on a lot donated by a Mr. Rombach, which was dedicated by Bishop O'Connor September 21st, of the same year, under the invocation of the Apostle St. Matthew. According to the bishop's notes the congregation numbered at that time only 50 souls. At first it was almost exclusively German, but now it is English, and its growth is extremely slow.

## BLAIRSVILLE

The town of Blairsville is situated on the southern border of Indiana County, on the north bank of the Conemaugh River and the Northern Turnpike, which passes through Ebensburg to Pittsburgh, and is 40 miles east of the latter city. The Pennsylvania Railroad passes three miles south of the town with which it is connected by the Indiana branch; and the Western Pennsylvania Railroad, familiarly known as the West Penn, starting from the town passes down the river to Freeport, and following the Allegheny River terminates in the city of the same name. The town was laid out about the year 1819, and was named in honor of John Blair who was then president of the Hollidaysburg and Pittsburgh Turnpike Company; and it was incorporated March 25, 1825. After the completion of the canal from Johnstown to Pittsburgh, in 1828, which passes on the opposite side of the river, the growth of the place for the next more than half a century was extremely slow; but of late it is beginning to show signs of rejuvenation. The church did not until near the close of the last century, when the limits of the town were extended, stand within it, but now it does. Work on the canal increased the population, and the Catholics, though few in number, wished to enjoy the advantages of a resident priest. They accordingly sent a delegation to Pittsburgh in the latter part of June, 1830, to wait on the newly consecrated Coadjutor, Bishop Kenrick on his way east from Kentucky to take possession of his See, and lay the matter before him. But he preferred to stop on his way and learn from personal observation the condition of affairs; which he did on July 1st, when he administered Confirmation for the first time in the town. He at the same time promised to send them a priest as soon as

it would be in his power; and the arrival of Father Stillinger was the fulfillment of this promise. The population of the town at that time

is given as 957.

There would be little, if any exaggeration, in saying that Very Rev. James A. Stillinger is entitled to the first place among those who have served on the mission in the diocese of Pittsburgh and have gone to their final rest, however noble that body may have been, and undoubtedly was; and he had the honor of being forty-three years pastor of Blairsville. He was possessed in a remarkable degree of the piety, zeal, prudence, firmness, self-control and devotion to duty under every circumstance of his priestly career, which stamped him the true pastor of souls. Others may have been more thoroughly educated, better known, more popular—I detest that word as applied to a priest—more spoken of and praised, but for the solid priestly virtues that constitute the "man of God", it is doubtful whether he had his equal, certainly not his superior. From my acquaintance with the history of the diocese I do not think he had. My first acquaintance with him was perhpas characteristic of both of us.

I was going from Cameron Bottom to take charge of the congregation at Kittanning, April 21, 1870, and, coming by rail from Indiana, had to stop for the night at Blairsville; and, having heard so much of Father Stillinger, I determined to call on him, although it was almost dark. I found him busily engaged in copying old papers relating to Father Gallitzin for Miss Brownson, who was then writing the Life of that distinguished missionary; for he would not at that time give her the original documents. No sooner had he heard my name than we became friends for he had known some of both my father and mother's people in the early days of his missionary life; and, besides, he soon found out that I took a special interest in the work in which he himself was engaged. Knowing that he belonged to the old school of those who are in the habit of retiring early—a species now, unhappily, almost extinct—and knowing, too, that he was accustomed to ask his late clerical visitors, a little time before his hour for retiring, "What hotel do you stop at?" because his house was small and he did not like his routine to be interfered with, I determined to be beforehand with him. Consequently about 8 o'clock I remarked that I thought it was about time for me to go to my hotel—not knowing at the time whether there was a hotel in the little town at all or not, for it was my first visit; but, to my surprise, he would not hear of it, and insisted that I should stop with him. The result was that we talked Father Gallitzin and early diocesan history till nearly midnight; and from that to the day of his death we had many a talk on the same subjects.

Reference has been made to letters and other documents left by Father Stillinger at the time of his death; and if they were all now to be had they would form one of the most valuable collections of local Catholic historical data to be found in any diocese. But, unfortunately, many of them, and the most valuable portion are lost, or so placed beyond the reach of the local historian as to be inaccessible. It has been remarked that Miss Brownson was engaged in writing the Life of Father Gallitzin; it was her intention also to write a history of Catholicity in Western Pennsylvania, as we learn from her correspondence with Father Stillinger, and as far as I can learn she got possession of the documents referred to. Where they are now I cannot tell. Those that came into

my possession, although very valuable, are only a small part of the entire collection; and consist of a large number of letters from lay persons, priests and prelates, some of which have appeared or will appear in these pages; a lot of student's essays in English, Latin and German, with a few attempts in Greek; sermons written in the early years of his ministry, and a mass of promiscuous papers that it would be difficult to classify. The bare mention of these papers throws no little light on the character, industry, and methodical habits of Father Stillinger.

His mission, as usual with priests of that day, included a large tract of country. The principal places, however, were Blairsville and Sportsman's Hall. There was at that time at the latter place a log church and a log house occupied by the person in charge of the farm; and for that reason Father Stillinger lived at Blairsville during the first two or three years of his pastorate. The anomalous state of affairs for a number of years before his arrival offered a plea if not a justification for the incorporation of the congregation, which placed the temporalities in the hands of a board of trustees. At the date of the new pastor's arrival the trustees had all things in their own hands and evinced a disposition not only to manage the temporalities with an independence too often characteristic of such persons, but also to control the pastor to an extent that would deprive him of the freedom necessary for one in his position. Learning this Bishop Kenrick wrote them informing them that the property did not belong to the congregation, but to the Church, and had not been purchased with their money, but was the gift of Father Browers for the support of a priest who should be their lawfully appointed pastor. They yielded something, but were still a difficult body to manage for many years. A meeting of the congregation was held May 26, 1832, the day for the annual election of trustees, when it was decided by vote, as the minutes of the meeting inform us, that there should be no more elections of trustees, but that it should go by appointment, and that it should rest, with the bishop and the pastor to make the appointments. The skill with which Father Stillinger managed the affairs of the congregation and the confidence which the people already began to repose in him, had much to do with the successful settlement of these long-standing difficulties. No further change took place until after the arrival of the Benedictine Fathers.

It may not be generally known that long before the learned religious order just mentioned appeared on the scene, Father Stillinger had conceived the idea of opening a college and seminary at Sportsman's Hall, as we learn from a letter of Rev. Simon Gabriel Bruté, of Mt. St. Mary's College written to him on the subject, and dated July 6, 1831. I have a number of his letters to the good father, but they are all of a pious and paternal tone, calculated to direct and encourage a young priest; but in this one he devotes a little space to a more playful style, and remarks: "As for that good idea of a little college and seminary at Sportsman's Hall—a good sport in a good hall with a good man, you do well to submit it to your bishop. It is probably waiting to have its time, perhaps years yet of contemplation and preparation; yet to be early communicated and matured at the head fountain, that is for your own good, zealous bishop—you in the meantime recommending to God so great a purpose."

Father Stillinger received several letters from his bishop, as a matter of course, with regard to missionary affairs in general and also in reply to questions which he had proposed for solution, as well as certain faculties not usually granted to missionaries, which shows the confidence the bishop reposed in him even at that early day; while the learned prelate at the same time praised his zeal and prudence in the work of the ministry. In 1832 the bishop directed him to visit the scattered families on the Allegheny River as far north as the New York state line, and two years later Fayette and other counties west of the Chestnut Ridge were added to his mission in the south, making it extend the entire breadth of the state, a distance of about 160 miles.

Returning to Sportsman's Hall: the harmony resulting from the adjustment of the difficulties with the trustees, enabled the pastor to undertake necessary improvements. In the summer of 1833 he proposed to the congregation to build a new church and residence, a proposition to which they readily assented, and a very encouraging subscription was immediately taken up. At the same time he moved to that place from Blairsville. The church was completed in 1835, and dedicated by the bishop on the 19th of July; and, according to his custom, he named it after the saint of the day, placing it under the invocation of St. Vincent From that date it lost the name of Sportsman's Hall; the name by which Father Helbron wanted it to be known, "Clear Springs," never having been adopted, it would appear; but it was frequently called the "Hill Church", from the eminence on which it was built. Although it has undergone many changes, it is still standing, but it has been replaced by a very large and costly edifice, which was consecrated in the fall of 1906.

Father Stillinger continued to reside at St. Vincent's till September, 1844, visiting Blairsville generally twice in the month, and after his return to the latter place he attended it till the end of the following year, when Rev. Michael Gallagher was appointed pastor. It was the agreement with the congregation of St. Vincent's that Father Stillinger should receive \$200.00 a year, with a certain part of the produce of the farm; but he wrote to Bishop O'Connor, after he had left the place, that, after laboring there for fourteen years, instead of getting \$2800.00 he had received only \$700.00. With this we will drop his relationship with St. Vincent's, though much more might, of course, be said. With the increase of the Catholic population and the formation of new congregations Father Stillinger's field of labor gradually narrowed down till about the year 1852, when it was confined exclusively to Blairsville. The congregation increased slowly, but at length demanded more ample accommodation; and its financial ability enabled it to undertake the erection of a new church. The present brick edifice was begun early in 1841, and when finished, was dedicated by Very Rev. Michael O'Connor, V. G., October 2, 1842, as the former one had been, under the invocation of the Apostles Sts. Simon and Jude. Writing to the pastor under date of December 29, 1841, Bishop Kenrick makes the following remark, which will strike not a few readers as peculiar: "In case of its (the church's) completion, you may request Very Rev. Dr. O'Connor to perform the ceremony of benediction, as I purpose henceforward to keep closely to the pontifical, which reserves episcopal intervention to the more solemn rite of consecration." The church was 48 by 90 feet,

modeled after the Gothic style of architecture, and was a very imposing edifice for a small town in those days. I shall anticipate a little while speaking of the church, to remark on the paintings with which the pastor was so fortunate as to be able to enrich it. They are by far the best to be found in any church of the diocese even at the present day, and consist of the Crucifixion over the main altar, and to the right and left of it, over the side altars, the Annunciation and the patron saints of the church, while on one of the side walls are the Nativity, the Transfiguration, and the Ascension; and on the other, the Agony in the Garden, the Descent from the Cross and the Resurrection. paintings are mounted in rich frames, and though of different relative merit, are all good. Their history is briefly this, as told me by the Father Stillinger a short time before he died: "When I used to kneel," said he, "before the altar of the old church and look up at the little picture of the Blessed Virgin and Child over the altar, I would wish and pray that I might be able to decorate my new church, when it should be built, with beautiful oil paintings. The Blessed Virgin heard my prayer. There was a young man here at that time, a particular friend of mine, whose godfather was a celebrated painter in Germany; and it was through his influence I got these pictures. I paid something for them, but, of course, not as much as they are worth." They were secured about the year 1859, and, while the amount paid for them is not known with certainty, in the summing up of the expenses by the committee, dated February 5, 1860, they estimated the cost at \$600. He bought or built a brick house some time after taking up his residence at Blairsville; and later, the date is uncertain, built a small brick schoolhouse and opened a school with a lay teacher; which, from the account referred to, must have been about or before 1860.

The Philadelphia Catholic Herald, of October 13, 1842, gives an account of the dedication of the new church of Sts. Simon and Jude, in which it says, among other things: "About eighteen months since we commenced a new church with the approbation of the Rt. Rev. Dr. Kenrick—and on Sunday last, the 2nd of October, had the pleasure of seeing it solemnly dedicated, by the Very Rev. Dr. O'Connor, V. G., and pastor of St. Paul's, Pittsburgh. The day was beautiful. Early in the morning the people—Catholics and Protestants—gathered from all directions, as far as twenty miles. At the hour appointed an immense concourse, to the amount of about fifteen hundred, had come together. At ten o'clock the clergy and acolytes assembled in the old church just adjoining, and then went in procession to the front door of the new one, where the Very Reverend Vicar-General, dressed in cope, said the prayer appointed for such occasions. The blessing being finished, High Mass was commenced by the pastor. At the close of the Gospel the Rev. Thomas Heyden, of Bedford, ascended the pulpit, and, there, for more than an hour, had the attention of the immense crowd riveted on him, by the eloquent discourse he delivered on the words of the Evangelist:— My house shall be called the house of prayer.

"In the afternoon at 3 o'clock, Vespers were sung. At the conclusion the Very Rev. Dr. O'Connor delivered a most impressive sermon to a very numerous assembly on the words of the Prophet:—"For from the rising of the sun, even to the going down, My name is great among the Gentiles," etc.—Malachi I:II.

"On Monday evening the Rev. Mr. Heyden delivered a temperance sermon to a very respectable audience most of whom were Protestants. At the conclusion, he remarked: 'Now, when so beautiful an edifice has been consecrated to the service of Almighty God, what a pleasing sight it would be to see His children come forward to offer their hearts, to the work of His own hands, as a willing sacrifice forever to His name.' Twenty-five immediately arose, and gathered around the sanctuary to take the pledge from the reverend and zealous advocate of temperance. This makes the number one hundred and sixty, in this congregation, of teetotalers.

"Great praise is due the undertaker (contractor) Mr. M'Caffrey, and indeed to all the mechanics, for the substantial manner in which they executed their work. There are about two hundred families belonging to the congregation, and plenty of room for more desirous

to locate themselves in the county.'

The Vicar-General O'Connor expressed a wish in a letter to Father Stillinger, dated October 1, 1841, that he would find a suitable family in which his brother James, who had lately arrived in Pittsburgh from Ireland, might have a home in the country for a time; for it is evident that the young man was beginning, as his brother felt, and as I know from other sources, to imbibe too much of worldly spirit. The good father offered to receive him into his own house, an offer which Dr. O'Connor gladly accepted, and for which he expressed his sincere gratitude. Soon after, James was sent to Rome to complete his studies. References and letters bearing on this subject will be met with in the life of the first Bishop of Omaha, but it is mentioned here to show the confidence reposed in the pastor of Blairsville, even when a young man.

It has already been seen that Father Stillinger was the first who entertained the idea of founding a college and seminary at St. Vincent's; but it appears from a letter of Dr. O'Connor to him that he had also succeeded in interesting that official as well as Bishop Kenrick so deeply in the project as to cause them to take practical steps looking to its realization. Father O'Connor entered into communication with Very Rev. John Timon, then superior of the Lazarists in the United States and later first Bishop of Buffalo, on the subject; and he wrote Father Stillinger under date of September 26, 1842: "Received a letter from Mr. Timon some time ago in which he deferred giving a reply to the bishop's offer regarding St. Vincent's till he would come east, which will be erelong. I wrote to him since and received another letter from him by which I think he will accept, though he has not clearly said so. He consented to visit the place on his way to Philadelphia, about the middle of next month."

Dr. O'Connor had long wished to join the Jesuits, but being a student of the Propaganda, he could not do so without the permission of the Cardinal Prefect of that institution, and the better to secure it he resolved to visit the Holy City. He sailed for Rome in May, 1843—and I have a small note-book containing an account of his trip and expenses—but we are concerned with this now only in so far as it relates to the subject of this sketch. April 21, 1843, he wrote Father Stillinger: "I am very anxious to know who is to succeed to the pastorship of St. Paul's, which is about becoming vacant. As I know not who ought to be placed there sooner than yourself, and as I give the bishop credit

for good sense, I think you must be the man. If such be the case, please give me as early notice as possible. The bishop has observed a kind of sullen silence on the subject as a punishment, I suppose, of my running off. It would be of advantage if I should have early notice, if you receive the appointment." It is hardly necessary to state that Dr. O'Connor returned to Pittsburgh early in December of the same year as its first bishop; and on January 13, 1844, he wrote the following letter to his steadfast friend and adviser:—

"Dear Rev. Sir:—You are aware, no doubt, that a new Episcopal See has been erected in this city by the authority of the Holy See, and that the undersigned, however unworthy, has been entrusted with the government of the same. Looking to God from whom all good proceeds, for light and strength, I recommend myself to your prayers and to the prayers of the congregation entrusted to your care. Pray that the Almighty may deign to impart to me those graces of which I stand so much in need to fulfill the onerous duties placed on me. I will request you particularly to recommend this matter to the prayers of the congregation entrusted to your care, on the first Sunday of next February, and you will please on that day add in the Mass the Collect de Spiritu Sancto, (prayer to the Holy Ghost) for the same purpose. You continue to enjoy the same faculties you enjoyed heretofore, and I hereby renew as much as is necessary the faculties given you by Bishop Kenrick," etc.

Father Stillinger found the debt contracted in the building of the new church very burdensome, and he applied to the bishop for permission to solicit aid beyond the limits of the diocese, which, together with a letter of recommendation, was granted him June 21, 1844. I have no evidence that he ever availed himself of this permission. It may truly be said that he was not gifted with a very remarkable talent for raising money; he was too much a man of God to be a very successful man of the world. On the first visit of the bishop to Blairsville, during the same year, he gives the number of souls at 1000.

Father Gallitzin, the founder of Loretto, died May 6, 1840, and Father Lemcke, who was then his assistant, succeeded him as pastor of the congregation. But at the end of four years he asked to be relieved from his pastoral charge, a request which was granted by the bishop, who thereupon wrote to Father Stillinger: "Rev. Mr. Lemcke sent me a message through Rev. Mr. Gibson, requesting me to relieve him from the pastoral charge of Loretto. You know how important a place that is, but there are circumstances connected with it at the present moment which make me most anxious to place a person there on whose judgment and good conduct I could place the fullest reliance. Would it be imposing too much on you to ask you to take charge of it? I would not press it unless you are perfectly willing; nor, indeed, unless the interests of religion imperatively demanded it. Please give me your answer as soon as you can. If you consent to go, let me know as soon as possible, but you can choose your own time for going." He then speaks of other important matters, and continues: "I am anxious before I take any other steps to know for certain whether you will be willing to accept Loretto." But he declined the offer. He was to have still another evidence of the esteem and confidence of his bishop, that of being named the first vicar-general of the new diocese.

to him under date of July 10, 1845, the bishop says: "As I have determined to go to Europe for a short time this is a favorable opportunity to put in execution what I have so long meditated. I hope you will have no difficulty in accepting the appointment which I enclose. It would gratify me much more if I could ask you immediately to take up your residence here (Pittsburgh) especially during my absence, but I cannot vet see how that can be accomplished." He was very reluctant to leave Blairsville, and he must have expressed this to the bishop; for, though we have not his letters, so much is necessarily inferred from that prelate's replies, who writes on the 17th of the same July: "I will not presume of thinking of inviting you to reside in Pittsburgh. I hope that no serious difficulty will arise from your acting as V. G., even at Blairs-From that time on till he resigned the office there is much in their correspondence relating to diocesan affairs, which, however, is not of further interest at present, but will appear in other sketches from time to time; all however, bear evidence to the bishop's confidence in him.

Few lives run so smoothly as not to have occasional ripples in their current, and Father Stillinger's was not to be an exception. His brother was in partnership with a Mr. Ridelmoser in a store in Baltimore, and the firm had some dealing with St. Vincent's in furnishing altar wine, candles, etc.; and it would appear that Mr. Stillinger also loaned some money to the church there. After the death of Mr. Ridelmoser, he failed in business, and came to Blairsville, where he spent the rest of his life. Father Stillinger gave up the church at St. Vincent's. He naturally and rightly expected that his successor and the congregation would assume the debts contracted by and for it; but they were slow in meeting their obligations, and it is evident that he thought the bishop should have urged them more strongly to pay their debts, and thus at least help to save his brother from failing in business. His letter is not extant, but it must have been couched in rather strong terms; and with it he tendered his resignation of the vicar generalship. The bishop was evidently hurt by the letter, as appears from his reply dated November 30, 1848, in which, while he expresses the pain it gave him to accept the resignation, he says he will not ask its withdrawal. But he declares it grieves him that he should be thought guilty of injustice either to him or to his brother. He reviews the whole case at length and shows that he could not under the circumstances have acted otherwise than he did. But both had too much piety and good sense to permit this to be more than a passing ruffle of their sincere regard for each other. While the diocese suffered no inconvenience from the resignation, and Father Stillinger was freed from an office which he had never coveted, the growth of the Catholic population and the custom of the Church, made it preferable that the vicar-general should reside in or near the episcopal city. But the good priest was grieved that he had caused his bishop pain, and there is no doubt that further correspondence passed between them, although nothing is found among the papers now in my possession till January 20, 1849, when he wrote the following letter:

"Rt. Rev. Dear Bishop:—Your favor of the 17th came to hand. Allow me to assure you that my respect and esteem for you is now as heretofore, sincere and undiminished. If I said or did anything that

has given you pain, I am sorry for it, and ask your pardon. I meant to gratify no angry feelings, for I had none such against you; whatever may have been said not in accordance with propriety and respect, must be attributed to an excess of feeling for a fond and affectionate brother,

which, of course, is pardonable."

It is not known with certainty whether Very Rev. John Mosetizh was appointed vicar-general before the resignation of Father Stillinger or not, but it was about that time. And the remainder of the life of Father Stillinger is comparatively uneventful, except that when he conceived the idea of building a new school and convent, certain members of the congregation opposed it vigorously; upon which he drew up a strong address to the congregation, couched in dignified and fatherly terms, on their duty in the matter of Catholic education, and reminded them at the same time of the forty years during which he had served them faithfully, and of the insult they offered him by their disrespectful language. His gentle firmness on this as on most other occasions, triumphed, and he built a large brick convent near the church in 1872, which, though roomy and substantial, is not as modern as most buildings of its kind, but it is substantial, spacious and comfortable, and presents an imposing appearance in the town with its diminutive dwellings. Into this convent he introduced the Sisters of Charity, the following year, the first foundation made in the diocese from the mother house then This was the last improvement or important work of the venerable pastor, but so much did he delight in it that he was frequently seen to shed tears of joy that now, at length the children of the congregation had an opportunity of being trained under truly Catholic auspices.

But his course was run, and the time was near at hand when he was about to be called to his reward. He was often heard to say that his only fear was that he might become so feeble in his declining years that he would have to resign and give place to another; but a kind Providence did not demand this sacrifice at his hands. For a few months he had been noticed to decline more rapidly than should have proceeded from old age, but no apprehensions were entertained that his death was so near at hand. Daily he offered up the adorable Sacrifice and administered the affairs of the congregation, but on the morning of September 19, 1873, his congregation and the whole community were appalled to hear that Father Stillinger had died suddenly that morning. He had entered the church as usual to celebrate Mass, and at its conclusion had retired to the sacristy, unvested, and put the vestments carefully away, as was his custom. The following is the circumstantial account given by the Sister who went to the sacristy to call him, after the housekeeper had failed to arouse him from his apparent sleep: "On Friday, September 19, after saying Mass, at which the Sisters assisted, Father Stillinger was making his thanksgiving at the foot of the altar, as usual, when the Sisters left the church. They had not finished breakfast when Dinah, an old colored servant at the pastoral residence, came almost breathless to the door, saying that Father Stillinger was sitting in the sacristy, and he would make no answer when she spoke to him. When the Sisters accompanied the old colored woman to the sacristy they found Father Stillinger in the chair where he generally sat to hear confessions, his head leaning on his hand, as if he were in a doze. They endeavored to rouse him, but not succeeding, sent for

the doctor and Mr. William Maher. After the former had taken in the situation, he pronounced the cause of death to have been heart failure, and added that life had not been extinct more than fifteen minutes. He had not been complaining of indisposition previous to his death. He had made his customary visit to the school the afternoon before.



VERY REV. JAMES AMBROSE STILLINGER

I may add before leaving the subject, that Father Stillinger had often told the Sisters that his prayer for years had been to die on Friday after saying Mass." Many others, and myself among them, were accustomed to hear him express this wish. In itself it might be regarded merely as the expression of a pious desire; but when it pleased our Lord to grant it, we begin to understand how deeply it must have been fixed in his mind, how earnestly he sought it by fervent prayer, and how pure his

life must have been to merit so signal a favor from heaven. Did the saintly old man, as he walked with faltering steps from his house to the church that morning, have a presentiment that he was making that passage for the last time? And when arrayed in his priestly vestments, was it revealed to him that the favor he had so long sought in prayer was that day to be granted? Were his eyes bathed in tears of unwonted devotion and gratitude when administering to himself his own Viaticum, he said: "May the Body and Blood of our Lord Jesus Christ preserve my soul to life everlasting?" We know not. All that we know with certainty is that his soul took its heavenward flight on a Friday morning after he had celebrated the holy Sacrifice of the Mass. His remains were laid to rest on the spot, a little behind the church, which he had selected and pointed out to his friends many times; and over them was erected a few years later a very tasteful monument. Both have since been transferred to the new cemetery some distance out of the town.

At the time of his death Father Stillinger was, as it were, the connecting link between the past and the present; for, though Rev. James Bradley, of Newry, came with him from the east, and lived for several years after him, yet he was even more retired than his companion, was further removed from the more active scenes and affairs of the diocese, and never held any position beyond that of his pastorate. Father Stillinger's recollections went back to the days of Father Gallitzin and his contemporaries, with whom he had long labored and from whom he had received much of the historical reminiscenses of western Pennsylvania, which made a conversation with him more than equal to the perusal of the early history of the Church in these parts. The beginnings of religion here were a favorite topic with him, and he possessed an admirable faculty of interesting his hearers. He never cared for a large company, but spoke more freely in the presence of a few; where he would entertain a little circle for hours, interspersing the more serious narrative with amusing incidents, of which, as a matter of course, he possessed an ample store. "God was pleased," he would remark, "to scatter these along our path to recreate and cheer us on, for we needed something." "At first," he would say with a smile, "my parish embraced five counties." He seldom left home except on missionary tours or to help a brother priest, though he frequently accompanied the bishop when difficult matters were to be adjusted.

Father Stillinger was above medium height and erect, but in after life his head fell slightly forward; of a powerful frame, and weighing at his heaviest nearly 300 pounds. He prided himself even in his old age in the strength of his grip, and in shaking hands he could almost crush the hand of a strong man. His countenance was of the German cast, though his accent betrayed little of his Teutonic extraction. His voice was soft and gentle and devoid of the metallic ring and fullness that distinguish the orator, yet he possessed a fervor that few could find it in their hearts to resist. His eye was rather playful, and sparkled even in his old age with a glow that might almost be called mischievous, but which indicated the possession of that admirable faculty which attracts the young and fills them with confidence, while inspiring them with respect. In every respect and under all circumstances he showed himself a model priest; and he may be said to have been the idol of the good people of Blairsville. He was succeeded by Rev. E. M. M'Keexer.

# RT. REV. ARCH-ABBOT BONIFACE WIMMER, O. S. B.

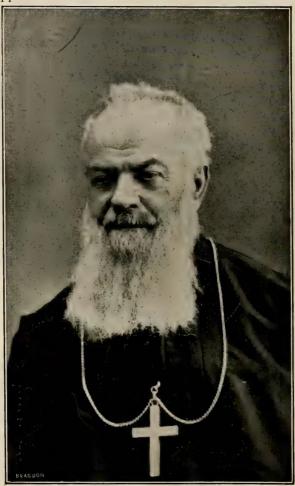
Perhaps the most remarkable of all those who laid the foundations of the several religious orders and congregations in the diocese of Pittsburgh was the subject of the present biographical notice, who as far as can be judged by human standards, was one of those chosen instruments which the Good Shepherd makes use of from time to time to inaugurate some great work for His honor and glory and the salvation of souls. He was admirably fitted for the work for which he was chosen; a man of good physical build, a ripe scholar, a person of superior administrative ability, and full of quiet determination and unbounded confidence in God. Burning with true charity and zeal for the spread of the kingdom of Christ, and judicious in the selection of others to assist him, it is not to be wondered at that the mustard seed which he planted has grown to a great tree whose branches have spread over the entire country. The venerable Benedictine Order is and always has been, from the days of its sainted founder, a power for good in the Church; and amid all the vicissitudes through which it was destined to pass, has continued to renew its youth

like the eagle.

Sebastian Wimmer, for such was his name in the world, was born in Thalmassing, Bavaria, January 14, 1809. From childhood he was remarkable for his love of study, and he devoted himself to it with all his energies, though he lived in turbulent times; but I shall not dwell on his life in the fatherland to any extent, as not being of so much interest to American readers as his life on this side of the water and in our very midst. Suffice it to say that, after mature deliberation and fervent prayer, he determined to join the order of St. Benedict, and with four other young men, entered the novitiate of the abbey at Metter in September, 1832, having been ordained to the priesthood on the 31st of July of the previous year; and he made his solemn vows December 29, 1833. With four of his brethren in religion he was transferred from Metten to the abbey of St. Stephen, Augsburg, in October, 1835. In 1839 we find him procurator of the new abbey established Schwerin, and the year following, he with five other members of the order, was transferred to the so-called Holland Institute, where he remained as professor and prefect, with the most happy results for the institute, till he embarked for the New World. The way in which this was brought about has been in part related in the sketch of Father Lemcke. A few additional particulars will be given here from other sources; and we are fortunate in having a Life of the illustrious archabbot in German, written by a member of the order, as well as a history of St. Vincent's in Pennsylvania, in the same language by another member in 1873.

Father Wimmer was accompanied to America by eighteen persons and their departure is described by one of the number in these words: At 5 o'clock on the morning of July 25, 1846, all assembled in the church of St. Michael, in Munich, to assist at Mass celebrated by the venerable Prince-Bishop, and to receive from his hands the Bread of Angels to strengthen them against the trials and privations that awaited them. From Munich they took cars for Rotterdam, where they embarked on the ship Iowa for New York. They landed on the 16th of September, where, as has been elsewhere stated, Father Lemcke met them, and

accompanied them to Carrolltown. Their final determination to settle at St. Vincent's has also been noted. Soon after his arrival at Carrolltown Father Wimmer called on the bishop at Pittsburgh; and, upon visiting with him the site of the present archabbey, he determined to locate there, which he proceeded with all possible dispatch to do, much to the disappointment of Father Lemcke. It will be remembered that



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before the close of the last century, in 1788, Father Brouwers bought two tracts of land, the one on which St. Vincent's stands and the other on the Chestnut Ridge, and bequeathed them to his successors, the canonically constituted pastors of the church there. It has also been stated that Father Stillinger had charge of the congregation from the fall of 1830 till 1844; and that he built a brick church and a residence of the same material. When he began to confine his labors exclusively to Blairsville, St. Vincent's was placed in charge of Rev. Michael Gallagher, to be noticed later on.

After visiting the place with the bishop Father Wimmer returned to Carrolltown, and on the 15th of October set out with his little band for the seat of his future labors, arriving on the 19th; but formal possession and the commencement of cloister life and the exact observance of the rule, dates from October 24, 1846, which must, consequently, be regarded as the birthday of the Order of St. Benedict in the United States. At this time there was the church with the brick residence just mentioned; but the latter was occupied by the Sisters of Mercy, and had been for about a year, whose mother house in the New World is also in the diocese and city of Pittsburgh. Their convent and academy building at St. Xavier's, between one and two miles distant, were not ready for occupation before the spring of the following year, when they took possession of them May 14, 1847. Besides the buildings already mentioned at St. Vincent's there was a small one-story brick school house, divided into two rooms by a partition, a little log cabin occupied by the farmer and his family and a miserable log barn. The members of the congregation welcomed the Fathers with open arms; but there was a strong anti-Catholic feeling among many of the people, which, however, the prudence and charity of Father Wimmer was soon not only able to overcome, but to change into a feeling of sincere good-will. At this time a debt of \$300.00 was on the property, which was considerable under the circumstances, but which soon faded away. It was agreed that Father Gallagher should remain and minister to the Englishspeaking members of the congregation until such time as the Fathers could master sufficient of the vernacular to dispense with his services.

It is always of advantage to a person who is made of the right kind of metal to be tried; it will bring out what is in him. If it is in him to triumph and succeed, he will have an opportunity; if not, the sooner he fails and gives place to another, the better. It took but a short time to prove that Father Wimmer was made of the right kind of metal; indeed he had shown it beyond the shadow of doubt in the fatherland, and a wider field only tended to prove it more conclusively. schoolhouse, just mentioned, had to serve at first for the whole community, and afford, besides, accommodations for the pastor; and, as if nothing should be wanting in their sacrifices, the house, being new was not yet plastered, nor the roof finished. Mattresses laid on the floor of the low attic constituted the dormitory of the brothers and students. One of the rooms on the first floor served the multifarious purposes of kitchen, refectory, community or chapter room, and infirmary for a member of the community who was sick. The room was divided into two apartments, one of which served as a sleeping room for the pastor and superior, and the other was the study hall of the students. So indifferently were the members of the community protected from the inclemency of the weather that I have heard one of them say that when it rained at meal time, one would be compelled to hold an umbrella over the table to protect their frugal repast from the drops that penetrated the roof. Such were the beginnings of an archabbey, college and seminary that are now capable of accommodating 500 monks and students, and whose ramifications have extended into nearly half the states of the Union.

On the 5th of November of the same year, 1846, the bishop appointed the superior pastor of the congregation for the time being. and thus confirmed him for the present in the possession of the property; and he at the same time expressed his willingness to make the superior of the order the permanent pastor of the congregation as soon as the latter was prepared to accept, and was in a position to assume in perpetuity the duties connected with it. He also empowered him to establish priories in the diocese, which then included the diocese of Erie, and also to open a college and seminary as soon as circumstances permitted. Father Gallagher withdrew at the end of six months, but the chaplain of St. Xavier's, who was also pastor of the incipient congregation of Greensburg visited the place twice in the month for some time to hear the confessions of the English members. On March 7, 1847, Rev. Martin Geverstanger (Father Charles) was ordained, being the first member of the Benedictine Order to be raised to the priesthood in North America. Soon the Father superior extended his zealous labors to the little congregations at Saltsburg and Indiana in Indiana County, in the latter of which places he established a priory, (long since discontinued) as also at St. Mary's, Elk County, now in the diocese of Erie. The order increased both by arrivals from abroad and accessions at home, some of the former being eminent scholars; and the Louis Mission Union of Bavaria, which had so generously aided the undertaking in the beginning, still forwarded remittances until the establishment succeeded in laying its foundations on a solid basis. But before beginning to put up permanent buildings, the order must be confirmed in the possession of the property. This was done with all the necessary civil and canonical forms, by the bishop in an instrument dated February 15, 1848, when the Benedictine Order secured possession of the property in perpetuity. Soon after the superior laid the condition of the foundation before the Holy Father, and petitioned that it might be declared an independent priory. To some persons this might appear to be a hasty move, and one savoring of ambition; but so different was the condition of affairs here, and so imperfectly known in their details by the authorities of the order in the Old World, that such a move was very prudent, and its seasonableness has been attested by subsequent events. The Holy Father readily granted the petition, and the superior was henceforth to be known as the Father Prior, with full power to establish priories in other parts of the country, but always with the permission of the ordinaries of the localities. It was not, however, until July 15, 1852, that St. Vincent's was recognized by Bishop O'Connor, with a degree of reluctance, as an exempt priory, that is, one holding directly from Rome and not from the ordinary of the place.

An addition to the diminutive priory was commenced September 29, 1848; and on the 20th of April of the following year three of the students who had formed part of the original band who came to this country, were ordained. With this addition to the working force a seminary was commenced on a small scale. At the close of this year the community consisted of eight priests, seven clerics, and twenty-six lay brothers. A farm of 293 acres, lying on the side of the Chestnut Ridge, some eight miles east of the priory, was purchased, principally on account of the timber with which it was covered, and for which there was great need. In 1851 the prior visited Germany, where he received

very considerable pecuniary assistance for the work in which he was engaged. St. Vincent's College had been opened in 1849, and had in 1854, 90 students. The work of erecting buildings was constantly going on, and indeed is still going on without any signs of abatement. give the order and its institutions a proper legal standing a charter was obtained May 10, 1853. The better to secure the independence of the community, a sawmill and a flour mill were built in 1854, and at the same time a farm of 205 acres, lying ten miles from the priory, was purchased. But it would require too long to trace the gradual growth of so large and complete a "little world" as St. Vincent's was even at that time, much less what it is at the present; a few only of the leading features must suffice. Again, in 1855, the Father Prior visited Rome to lay the condition of the order in this country before the Holy Father: the most notable result of which was that he succeeded in having St. Vincent's raised to the dignity of an exempt abbey with himself as mitred abbot, having been appointed to that dignity by the pope for a term of three years, after which the abbot should be elected according to the provisions of the rule. The brief creating St. Vincent's an abbey is dated August 24, 1855, and that appointing the father prior abbot, September 17th, of the same year. Abbot Wimmer was the second mitred abbot in the United States, the first being Rt. Rev. Maria Eutropius, of the Abbey of Our Lady of La Trappe, Gethsemena, Kentucky, who was raised to that dignity some time before. Bishop O'Connor did not relish the idea of a mitred abbot, however much he favored the Benedictine Order, and loved and esteemed its illustrious head, remarking that, one mitre in a diocese was enough.

The following statistics will show the rapid growth and spread of the order during the first nine years of its existence among us: There were twenty priests, of whom two were at Butler, three at Carrolltown, one at Indiana, two at St. Mary's, Elk County, two at Severin's, Clarion County—the last two in the diocese of Erie—and ten at St. Vincent's. There were, in addition, fifteen clerics, twenty-two novices, seven scholastics, and 112 lay brothers—in all 176 dedicated to God in religion.

The adjuncts of the abbey and college gradually sprung into existence, and the whole developed into a perfect organization. In 1858 a brewery was built to supply the community with its favorite German beverage; and in 1864 a printing-press was set up, which has proved to be a very useful, convenient and economical addition to the general outfit. A tannery was soon among the improvements; and during all this time additional buildings were being added for the accommodation of the increasing community, its seminary and college. Lands were also purchased from time to time, and improved according to the best methods of agriculture, and these are among the best in the western part of our state; so that St. Vincent's has become a model farm in every particular.

The Father Abbot again visited Rome in 1865, when the Holy Father was so well pleased with the progress made by the order in their new home under his prudent and energetic management that he appointed him president of all houses of the order in the United States for life; but after his death the election of the president must be made every three years according to the provisions of the rule. While at Rome he also arranged for the opening of a house of the order in the Holy City,

where students could go to be prepared to fill the position of professors afterward in the college, and especially in the seminary. It was, however, discontinued after the occupation of Rome by the robber king in 1870. In 1869 the abbot again crossed the ocean to be present at the Vatican Council and to further the interests of the order. During the Council he was a constant attendant at its numerous sessions, and on the suspension of its labors for the present, he looked after the interests of the order both in the Holy City and in his native land, before returning to the United States. The welcome which was accorded him on his return to his beloved St. Vincent's by both the members of the order and by all others without exception, was an evidence of the high esteem in which he was held, and made him feel that he had not labored in vain, that he had not only a home in their midst, but also a place in their hearts.

The spread of the order not only in the diocese, but throughout the whole country, required the good man to make frequent visits to different and distant parts to aid with his presence, advice and supervision, every good work. Notwithstanding the difficulties that had to be encountered in many places, the results achieved were very gratifying and the venerable head of the order could see as years were on and he felt himself drawing nearer and nearer to the term of his mortal pilgrimage, that able and willing hands were ready to take up and continue the work which he had so successfully inaugurated. The fiftieth anniversary of his ordination to the sacred ministry, which occurred on the 31st of July, 1881, was permitted to pass without any public celebration. But when the Golden Jubilee of his entry into the order of which he proved himself to be so worthy a member, came round, it was celebrated with unwonted, though most fitting exercises on December 29, 1883, when a number of prelates from different parts of the country, the heads of many houses of the order and large numbers of priests and laymen many of whom were alumni of the college and seminary, were present to offer their congratulations to the venerable head of the largest religious body in the United States; at present, 1907, the Arch-abbot of St. Vincent's is said to have a larger number of members under his jurisdiction than any other has had since the foundation of the order. A special feature of the celebration was the unanimous wish expressed, that, in addition to the other marks of esteem and confidence with which the Holy See had honored him, it would also raise him to the dignity of an arch-abbot, and St. Vincent's to that of an archabbey. Both of these were granted by his late Holiness Pope Leo XIII., but, strange as it may appear, the German Life of the Arch-abbot does not give the precise date of the official document.

But years wore on; not the years of rest which the advancing age of the good man would seem to have demanded, but years of fruitful toil, and he began to feel that his work was about finished, and that he must prepare for his departure from earth. For several years his health had been visibly declining, till he was reduced to the merest shadow of his former self, and nothing remained but to await the final summons. It came on the morning of December 8, 1887, the feast of the Immaculate Conception of the Blessed Virgin, the patron feast of the country of his adoption, while Mass was being celebrated; and the noble soul of Rt. Rev. Boniface Wimmer, Arch-abbot and founder of the great Order of

St. Benedict in America, took its flight to its eternal home, fortified with all the sacraments and consolations of religion and accompanied by the fervent prayers and sacrifices of his large spiritual family, who mourned his departure, but "not as those who are without hope"; they felt that he had heard the welcome sentence: "Well done, thou good and faithful servant; enter thou into the joy of thy Lord." His funeral was befitting one who had merited so well of the Church in this country. Priests and prelates felt it a privilege and a duty to do him honor.

Rt. Rev. Boniface (Sebastian) Wimmer was at the time of his death in the 79th year of his age, the 57th of his priesthood, just completing the 54th of his religious profession, and the 42nd of his office as founder of the Benedictines in America. In size he was a little above medium height, and in his prime was a trifle heavier than good proportions would have demanded; was of a quiet, gentle disposition, but manifesting the prudent determination of a leader that was not to be thwarted; but his every word and movement breathed the spirit of the Christian charity with which he was animated, and which was plainly the prime mover in all that he did. His memory is held in benediction,

and his work is being carried on by able and willing hands.

There were at the time of the arch-abbot's death, according to the Directory, 32 Fathers at St. Vincent's, besides 122 other members of the order of different grades. In addition to this there were in different parts of the diocese, including a part of the diocese of Altoona, six Fathers at St. Mary's Priory, Allegheny, who attended two churches, the priory at Carrolltown with two resident priests and others who attended five different other churches; three at Johnstown attending two churches, one at Nicktown—these in Cambria County; one Greensburg with a number of little churches and missions attended from the archabbey. Besides these it would be difficult to enumerate all the houses and missions in different parts of the country, all owing their origin to this providential son of St. Benedict; and if anything more was required to convince the world that the subject of this sketch was a chosen instrument in the hands of Providence for the accomplishment of a great work, it is found in the fruit of his labors. Had he been stimulated by ambition instead of by a higher and nobler motive, the loftiest flights of his imagination could hardly have pictured to him what it was his privilege to realize. He was chosen by the Spirit of Wisdom to go and bring forth much fruit; he did so, and his fruit has remained.

Besides the labors of the sons of St. Benedict in the places already referred to, many others to be mentioned in our next volume will still further redound to the honor of the founder of the Benedictines in the

United States. But we must mention here the church at

## LIGONIER

Ligonier has already been referred to in the expedition of General John Forbes for the capture of Fort Duquesne. Ligonier valley lies between the Laurel Ridge on the east and the Chestnut Ridge on the west, across which the Loyalhanna River passes; and the town is about eleven miles above, that is, southeast of Latrobe. Col. Henry Bouquet who led the vanguard of Forbes' Army, built a fort here in the fall of 1758, the ruins of which may still be seen. In time a village sprung up around the ruins, but it was not regularly laid out until 1825. It was

incorporated as a borough April 10, 1834, and it had, in 1840, a population of 294. Its population now is 1575. The few Catholics who settled there in those early days complied with their religious duties at St. Vincent's, which they could do with a little exertion such as people were not afraid to make in those days of faith and manhood. But in time their numbers had so far increased that it was deemed advisable to build a little church for their better accommodation. A brick structure was accordingly put up and was dedicated by one of the fathers, under the invocation of the Most Holy Trinity, on November 25, 1855. Since that time the congregation has been growing very gradually, and it is still attended from the arch-abbey.

#### YOUNGSTOWN

The village of Youngstown is situated on the Philadelphia and Pittsburgh turnpike eleven miles east of Greensburg and about three miles from St. Vincent's. It dates from early in the last century, and is one of the many villages that owe their origin to these public thoroughfares. Like the others it flourished while these roads were the lines of communication between the east and the west, but sank into comparative insignificance when travel and traffic were diverted into other channels. As an evidence of this, which is verified in numerous instances Youngstown had a population of 415 in 1840, while in 1870 it had dwindled to 301, and is not given at present at all. A little brick church was built here by the fathers from St. Vincent's, but the time has not been ascertained, as the *Directories* of those years seem to regard Youngstown and the abbey as one, and would rather appear to mean the abbey church when they name the little village.

## NEW DERRY

The village of New Derry is situated on the Northern Turnpike about two miles north of the Pennsylvania Railroad at Derry Station and 45 miles east of Pittsburgh. The date of the beginning of the town is not recorded, but the first settlers in the vicinity would seem to have been from Ireland as the township was named Donegal. of Our Lady of Mt. Carmel was built in a country place some four miles north of the church, as we have seen, in 1821. That at New Derry was built by the Benedictine Fathers, it would seem, in 1856, and was dedicated by Bishop O'Connor in September of that year under the invocation of St. Martin; and it continued to be visited by the same fathers till 1861, when it passed into the hands of the pastor of Latrobe, under whose pastoral care it remained until it became an independent congregation as will appear in its proper place. There can be no doubt but that Father Stillinger visited the people from time to time from the time they became sufficiently numerous to form a "station"; but of this there is no record. The population of the village is 359, and the future prospects are not flattering.

### M'KEESPORT

The city of M'Keesport is situated on the east bank of the Monongahela River at the mouth of its principal tributary, the Youghiogheny River, fifteen miles by the former stream from Pittsburgh; and it is on the northern or right bank of the latter. On the first appearance of the

pale faces the Indians had a village, the home of the celebrated Seneca Queen Aliquippa, mentioned by Captain Céloron in the journal of his expedition down the Ohio in the summer of 1749; and also by George Washington in the journal of his expedition to the French posts in the northwestern part of our State in the early winter of 1753. He tells us that she was greatly offended at him for not calling and paying his respects to her. But on his return he was careful to make amends for this discourtesy, as he notes in his journal: "As we intended to take horses here (John Fraser's trading post at the mouth of Turtle Creek), and it required some time to find them, I went up about three miles to the mouth of the Youghiogheny, to visit queen Aliquippa, who had expressed concern that we passed her on going to the fort. I made her a present of a watch-coat and a bottle of rum, which latter was thought much the better present of the two."

The history of the place, both civil and religious is interesting. although, as usual, it is difficult if not impossible to fix early dates with The pioneer was a man by the name of David M'Kee, from County Donegal, Ireland who settled at the forks of the "Yough", as the Youghiogheny was early in our history and is yet often called, in 1755, the year of Braddock's Defeat, near by; and here is where the first difficulty presents itself. For the country was then in the hands of the French and their Indian allies, and it can hardly be imagined that they would permit anyone speaking the English language to remain so near, unmolested. It could not have been safe before the defeat and expulsion of the French in the latter part of the year 1758, if even then. But early annalists claim that M'Kee appeared there before the cessation of hostilities—perhaps it would be more nearly correct to say, before the commencement of hostilities—was well received by the Indian Queen Aliquippa, and permitted to settle. Certain it is that the colonial government confirmed him in the exclusive right of ferriage over the two rivers at their confluence, a very important matter in those early days. On April 3rd, of that year the colonial land office was opened for the sale of the lands acquired from the Indian by the last treaty, and David M'Kee was granted a considerable tract in the delta of the two rivers. On the death of David his son John succeeded to the rights of his father, and was possessed of the same sterling qualities. entered into other speculations which did not succeed, and to retrieve his waning fortunes, the idea of laying out a town at the confluence of the two rivers appears to have first occurred to him; and the location certainly presented many advantages. After dilating at length on the advantages of the site, in an article published in the Pittsburg Gazette of February 5, 1795, he continues: "The plan on which the town is to be improved consists of upwards of two hundred lots of forty feet front by two hundred and forty feet deep, each lot having the advantage of a The principal streets are eighty feet wide. Near the center of the town is a large area or square intended for a market house. Fortyeight of the lots front on the two rivers, Monongahela and Youghiogheny. Four lots will be given for the use of a place of public worship and seminary of learning. The price of each lot is to be twenty dollars, and one dollar ground rent annually. To avoid dispute, the lot each purchaser is to possess is to be deeded by a lottery, which will be held on the spot on the 1st of April next. Each purchaser at the time of receiving his

ticket is to pay ten dollars, and the residue when he draws his number and gets his deed. The majority of the persons present at the meeting are to choose the persons who shall draw the tickets, which persons shall point the four lots to be appropriated to public use prior to the drawing. In front of those that are laid out next the two rivers is a considerable portion of ground extending to the water-edge, which, as it will be of great use to the settlers for a variety of purposes, the proprietor intends as public property for the general accommodation of all the inhabitants, reserving only to himself for the sole purpose of keeping ferries, as much ground at each ferry as a storehouse or a ferry-house may stand upon." Tickets were offered for sale at Pittsburgh, Washington, Greensburg, Mercersburg and Carlisle. March 26, 1795, was announced that 187 tickets had been sold, and that the ground rent might be extinguished by the payment of ten dollars additional. The drawing took place agreeably to announcement and April 3, 1795, M'Kee informed the purchasers that the deeds would be prepared with all possible dispatch. As an additional inducement for the purchase of lots the public was informed that town was "twelve miles nearer to Philadelphia than Pittsburgh". The place was known by several names, as "The Forks of the Yough", "M'Kee's Ferry", and "M'Kee's Port", the last naturally taking the form of M'Keesport in time.

Here is located the National Tube Works, the largest works of its kind in the world. The Population is 42,694. It was chartered as a city a few years ago.

The first Catholic families to settle in M'Keesport and vicinity were Germans; but it would be impossible to fix the date of their arrival. This much, however, is known with certainty that, before the year 1846 they were sufficiently numerous to rouse the zeal of the Redemptorist fathers of Pittsburgh, who had already begun to visit them at regular intervals. They were also visited at times from the cathedral. In that year Captain James May, an Ohio Riverman, of Pittsburgh, gave them a lot on which to build a church. A small brick church was undertaken, and was finished in the following spring, when it was dedicated under the invocation of St. Peter, Prince of the Apostles, by Rev. Michael Muller, C. SS. R., April 5th. It was about 50 feet in length by 35 in width with a little belfry over the entrance. The congregation was visited for about a year from Pittsburgh, before it received its first resident pastor in the person of

#### REV. NICKOLAS HOERES

Father Hoeres was born at Schleida, in the Grand Duchy of Saxe Weimar, Germany, in March, 1802. After completing his studies in his native land, he was ordained in 1831. Nothing is known of his fields of labor till 1846, when he came to the diocese of Pittsburgh and was made assistant to the pastor of Loretto. After remaining here for a few months he was named pastor of St. Peter's Church, M'Keesport, with the additional obligation of visiting certain other missions farther up the Monongahela, principally the town of Elizabeth. The congregation was small and poor, and the priest made his home in the sacristy of the church during the whole or nearly the whole of his pastorate, getting his frugal meals as best he could. Time wore on and his life

was uneventful. At length he came to the seminary at Glenwood to make the annual retreat of the clergy in the summer of 1862. But hardly had he entered upon it when he was taken sick, and after suffering for three days, he gave his soul to God on the 18th of July, surrounded by his brethren in the sacred ministry. His remains repose in the cemetery at M'Keesport. From what has been said and what is otherwise known of him he was a very zealous, pious and self-sacrificing priest whose life was hidden with Christ in God.

#### **ELIZABETH**

From the city of M'Keesport we naturally pass up the east bank of the Monongahela to the interesting town of Elizabeth, a distance of about seven miles. Elizabeth is the oldest town in Allegheny County, except Pittsburgh. This sketch of the town and the congregation of St. Michael's is taken from a sketch of the congregation which I wrote for the pastor in 1907. Stephen Bayard, an enterprising and public spirited person, who appears to have come from Philadelphia, but of whose early life I have been able to learn nothing, came to the Monongahela Valley before the close of the eighteenth century, as will appear presently, married Elizabeth Mackay, daughter of Colonel Aeneas Mackay, a noted leader of our frontier soldiers; and having purchased large tracts of land on the eastern bank of the Monongahela River some twenty-two miles above Pittsburgh, the precise date of which has not been ascertained, had a township formed of it which he named Elizabeth in honor of his wife. Some time later he laid out a town which he also named Elizabeth. The tract of land upon which it, or at least a part of it stands, was known as "Greenock", and was originally secured by a warranty deed title, in 1769, by one Donald Monroe, from whom, it appears, Mr. Bayard purchased it. The following advertisement, which appeared in the Pennsylvania Journal of Philadelphia, January 13, 1788, enumerates the advantages claimed for the new town: "Elizabeth Town on the River Monongahela, (where formerly the new store stood).—This town is situated on the east side of the said river, between Redstone Old Fort and Pittsburgh, twenty miles above the latter by water and fifteen by land. The roads from the lower counties lead directly through it to Washington and Wheeling. The best and most direct road over the Hills—the Allegheny Mountains—is from Carlisle, called 'The Old Pennsylvania Road', beginning at Clarke's Gap, from thence to Bedford, thence to Ligonier, thence to Greensburg, thence to Brown's Ferry on Yough, and from thence to Elizabeth Town, and down the Monongahela via Montmorin (or Logstown)"-the present Ambridge-"a nearer and better circuit than Fort Pitt to Muskingum, Kentucky, etc. Boats of every dimension may be had at Elizabeth Town, in the course of next summer, at a short notice and on as easy terms as at any place on said river. The situation of the town is attended with this singular advantage, that there is water sufficient for boats to go down from it into the Ohio at any season of the year. It possesses, likewise, another advantage from its being surrounded by a rich and thickly settled country, where provisions of all kinds my be had at a very cheap rate, particularly flour, there being no less than six grist-mills within the circumference of three or four miles.

Proposals will be received and attended to by Stephen Bayard at Philadelphia and by Bayard & Mackay, proprietors, at Pittsburgh." In another advertisement of about the same time Mr. Bayard informs the public that he has engaged at Philadelphia, and sent on two expert boat-builders, who will look after the proper construction of river craft for such persons as may stand in need of their services. Elizabeth was not, however, incorporated as a borough until April 5, 1834. The present population is 2,311. The town is not favored with any of the immense steel plants that in these later years have rendered the Monongahela valley famous the world over; on the contrary it must still be ranked among the "old towns".

Turning to its religious history, it was but natural that Catholic families would settle at an early date along the river valley and in the surrounding country, between Brownsville and Pittsburgh. But it was many years before they were in sufficient numbers to form the nucleus of a congregation. They were visited at distant and irregular intervals either from Brownsville or Pittsburgh, and were commonly known as "the river missions". Time wore on and the Catholic population increased especially after the coal trade began to assume its present gigantic proportions. The first information we possess of the formation of a congregation at Elizabeth is about the year 1849. And here we shall quote from an interesting letter addressed to the pastor a few years ago by the learned Rev. L. A. Lambert, which, if it goes somewhat into minor details, these details will be found interesting and illustrative of the times. Says Dr. Lambert, among other things:—

"The first priest I remember to have come to Elizabeth was the venerable Father Michael Gallagher, who came down from Brownsville, which was the center of his large missionary field. That was in 1844, when I was nine years old. Next to the presidential election his arrival was the great event of 1844. So vivid was the impression made on my memory that I can, while writing this, see his benevolent features as distinctly as if his photograph were before me. He was a large, seriousfaced, bald-headed man. He wore a long black coat, and carried a large carpet bag containing the vestments, as I later learned. As my father's house was the only, and I think the first Catholic home in Elizabeth at that time, the priest took up his lodging with us. Next morning Father Gallagher heard confessions and celebrated Mass on the bureau. When Mass was over and while the priest removed and folded his vestments the few present went up quietly and placed their offering on the corner of the bureau and went their way homeward. Besides a solid instruction on Catholic duties at the Gospel, this was the usual proceeding when Father Gallagher came, which was three or four times a year. It was during this time, I think, that the lot on which the church stands was procured—a gift from Samuel Walker. When Father Gallagher discontinued his visits the place was attended occasionally by Father Hoeres of M'Keesport and after him by priests from Pittsburgh, Fathers Powers, Larkin, Treacy, and M'Gowan. The church was begun under Father M'Gowan's administration. The mason work was done by Mr. Richards and the carpenter work by John Anderson.

"Great was the day when it was sufficiently advanced to have divine service in it and Bishop O'Connor was to come and bless it. For days before the women were busy ornamenting the altar and fixing things in order. John Blaine, brother of Hon. James G. Blaine, and I were appointed altar boys, and felt fully the responsibility of our new position. What gave us the greatest concern was to know how to say the Confiteer and when to ring the bell. John's mother, Mrs. Blaine, not being able on account of the rheumatism to help the other women in the church, offered to make the cassocks for the altar boys. we went to her room and stood near the chair of the rheumatic cripple to have her take our measures. And then we called now and then as the work progressed to try how the cassocks fitted as they assumed cognizable shape. They were not, of course, in the highest style of sartorial art. When Mrs. Blaine fitted on the finished cassocks she made a remark that I have never forgotten. As she fondly gazed with artistic pride and pose of the head on her accomplished task, she said, "Now, if either of you boys ever becomes a priest, I want you to remember I made your first cassock. I have complied with her request."

"When the day came and the Bishop came into the church all was stir and bustle and running hither and thither, during which John and I managed with aggravating success to be in everybody's way our minds being on the Confiteor and the bell, to both of which we were resolved to do justice when the time came. Father Hoeres said Mass before the Mass of Ceremony began, and gave us opportunity for a test of our abilities in view of the coming solemnities. We got through the Confiteor with flying colors. But the bell! Ah! the bell, that was quite another matter. It was on John's side and he followed the idea that if

he rang it all the time he would be sure to hit the right places.'

The church was dedicated under the invocation of the Archangel St. Michael September 28, 1851. It is an unassuming brick building, about 60 feet in length by 35 in width, with a little belfry over the entrance, and occupies a commanding position on an eminence at the back of the town. It has since been enlarged and remodeled. The congregation was attended from the cathedral, Pittsburgh, till the beginning of November, 1855, when Rev. Peter M. Garvey, sketched in another part of this work, was appointed first resident pastor, who remained till the end of June, 1860, when he was succeeded by Rev. Thomas Quinn. And here we shall drop the history of the church for the present.

# MONONGAHELA

When a congregation was established at this place it was organized and attended for many years by the pastor of Elizabeth, and for that reason it may be properly noticed here, although a church was not built for many years later; and besides, it is one of the oldest towns in the Monongahela valley. It is situated on the west bank of the river about thirty-five miles above Pittsburgh and immediately below the mouth of Pigeon Creek. The place was first known as Parkison's Ferry, John Parkison, it is said, having secured a tract of land there of about seventy acres, upon which a part of the city now stands, the warrant being dated August 27, 1769. It was sometimes spoken of as Southark. At that time both Pennsylvania and Virginia laid claim

to the southwestern part of our State, and a very bitter and longcontinued dispute resulted, as we have seen, which was not settled till the end of 1779. Lord Dunmore, who was then governor of Virginia, authorized James Devore to keep a ferry "from his house, on the Monongahela to the mouth of Pigeon Creek". He lived on the east side of the river. On February 11, 1780, Joseph Parkison bought three hundred eighteen acres more; but the place continued to be known among the frontiersmen as "the mouth of Pigeon Creek", or "Devore's Ferry". On April 13, 1782, an act was passed by which the ferry landing of Joseph Parkison and Jacobus Devore was established "thirty perches below the mouth of Pigeon Creek". Parkison finally determined to lay out a town, which he did in 1792, the following notice of which is to be found in the Pittsburg Gazette of October of that year: "The subscriber has laid out a part of his farm on the Monongahela River in the county of Washington, State of Pennsylvania, at the mouth of Pigeon Creek, opposite Dravoe's Ferry, into lots for a town, the sale of which will begin on the premises on the 15th of November next. It is needless to say much of a place of such notoriety; yet it may not be amiss to mention that its site is equal, if not superior, to any in the county, being on the main road leading from the town of Washington, etc., to Philadelphia, and a place at present of the most public resort and advantageously situated for trade down the river," etc.

The adventure met with little success, and about the end of the century he again laid out a town which he named Williamsburg in honor of his son William, who had lately left him to make his home further This he advertised in the Washington Telegraph of July 26, 1796, stating that the lots would be sold to the highest bidder, but that an annual ground rent of one dollar would be required. There were one hundred and four lots in the plan, and on the day of sale twenty-four were disposed of, ranging in price from \$22.00 to \$239.00; the whole aggregation, \$1,385.00. The town was now permanently established. On April 1, 1837, the name Williamsport gave place to the designation, Monongahela City, which has in time taken the form of simply Monongahela. During the "Whiskey Insurrection", of 1791-1794, some of the most important meetings were held here; and here it was that the first effectual move was made toward the final settlement of that serious trouble. The date of the incorporation of the town as a borough has not been ascertained; but in 1872 it was chartered as a city. Its present population is 7,598.

The first Mass known with certainty to have been celebrated in the town was on Palm Sunday, 1835, by Rev. John O'Reilly, of St. Paul's, Pittsburgh, on which occasion the mother of the writer was present. Mass had, however, been offered up at distant intervals for some years in a private house about three miles in the country west of the river, for the few families living in that section. Later the town was visited from Brownsville or Pittsburgh; but when a resident pastor was appointed for Elizabeth, it was attended from there, until it became an independent parish. The Catholic population increased very gradually, and it was not until 1865 that the first church was undertaken, as will appear later on.

## BEAVER

#### REV. JAMES REID

The Ohio River reaches the most northern point in its long course at the town of Beaver, where the river of the same name enters it from the north, twenty-seven miles below Pittsburgh. Among the Indians the confluence of the two rivers was variously designated, as Sawkunk, Sawkung, Sacunk, Sacung, etc. that is, "at the mouth", or the point where one stream empties into another. There were several places in the state known by this name, but this was the most important for at least two reasons; because it was a noted Indian place for war parties to meet, and because it was the nearest starting point from the Ohio and places in the south for Lake Erie and the north. It is frequently met with in frontier history, and after the French occupation of Fort Duquesne, they also built a town there, or perhaps a short distance further down the Ohio, which was known as "old French town", of which the Moravian Missionary, Christian Frederick Post wrote in 1758: "At Beaver Creek there are thirty-eight houses, all built by the French for the Indians, some with stone chimneys. When all their men are at home, they can send out one hundred warriors." Bouquet also refers to it a little later in the same year. During the war of the Revolution, the Indians gave great trouble on the frontier, as we have seen, instigated as they were by the British at Detroit; and General Edward Hand, who was in command of the Western department. with his headquarters at Fort Pitt asked to be recalled, a request which Washington granted, appointing in his stead Brigadier-General Lachlan M'Intosh in the summer of 1778. One of his first moves was to plan an expedition against the Indians in the interior of the present state of Ohio; and, in the fall of the same year, 1778, he built a fort on the spot where Beaver now stands which was named Fort M'Intosh, as a frontier defence. But it was not so regarded by some of his officers and the people, who asserted that it would be very difficult to keep it strongly garrisoned, and that, if the enemy could succeed in surprising and taking it, they would make it a raiding center, and could even menace Fort Pitt itself. But we need not enter into the merits of these views.

It will be remembered that when the government decided upon the survey of the southern portion of the last purchase, known as the Depreciation Lands, it reserved for its own use or disposal a tract of 3,000 acres lying on both sides of the Beaver River at its mouth. It will also be remembered that it was at Fort M'Intosh that the Indian tribes of the vicinity under the leadership of Cornplanter, reluctantly ratified the last purchase concluded at Fort Stanwix in the fall of 1784,

on January 21, 1785.

Turning to the actual laying out of the town of Beaver which has, since the formation of the county, been the county seat, an Act was passed September 28, 1791, by which the governor of the state was authorized to direct the surveyor-general to lay out two hundred acres of land in town lots, near the mouth of Beaver Creek, "on or near the ground where the old French town stood," and also one thousand acres adjoining, on the upper side thereof, as near square as might be, in out-lots, not less than five nor more than ten acres each. These twelve hundred acres were a part of the 3,000 acres of which mention has already

The survey was made by Daniel Leet, in November, 1792, and was confirmed by an Act of Assembly, passed March 6, 1793. Beaver was incorporated as a borough by an Act of March 29, 1802, and extended east of Beaver River, and included Bridgewater and Rochester; but another Act was passed January 14, 1804, by which the town was made to include only the territory lying west of the Beaver. Still further changes were made in the boundary lines till a final Act was passed April 11, 1866, reducing the limits to their present extent. The town of Beaver is altogether resident; there are no manufactories in it; it stands on a plateau above both rivers, and is beautifully laid out in streets, etc. Along the Ohio there is a narrow strip of bottom land on which the Erie & Pittsburgh Railroad runs; and along the Beaver is the town of Bridgewater, while the Pittsburgh & Lake Erie Railroad passes along the eastern part of the town itself. The population of Beaver in 1910 was 3456, and it is gradually increasing. I am indebted for a number of these particulars to the excellent History of Beaver County by Rev. Joseph H. Bausman, A. M. 1904.

Turning to the religious history of Beaver, we have seen the efforts made by Father Virot in the summer of 1756, to found a mission among the Indians, and his forced retirement. It may safely be presumed that during the French occupation of the Ohio valley, the chaplain of Fort Duquesne, or some other French missionary, occasionally celebrated Mass at the old French town; but of this we have no certain evidence. A long interval then elapsed, reaching to the early part of the last century, when we are enabled to take up the religious history of the town and valley not again to drop it.

The few Catholic families who found a home in this section in the early days of our religious history, were attended from Pittsburgh occasionally, it would appear, by Father O'Brien, but certainly by Fathers Maguire and O'Reilly; and in 1830 the town and valley became a part of Father O'Neill's missionary field, from distant Sugar Creek. In time the number of Catholics residing in Beaver and vicinity became so considerable that a church for their accommodation became desirable. for up to that time they had been forced to follow the example of the pioneers generally, and hear Mass in one of their own houses or in such other place as might be found for their accommodation. To second their efforts a lot was donated by a generous Protestant gentleman by the name of James W. Hemphill, and with this encouragement they began the erection of a little frame church, 24 by 40 feet, in 1834. It was soon finished although it was not dedicated till 1837, on the occasion of one of Bishop Kenrick's visits. On March 21, 1831, Governor Wolf approved of a bill granting a considerable sum of money for the construction of a canal from the Ohio River at Beaver up the valley to New Castle; and work was begun on it at the end of July of the same year. It was completed about the end of 1833, although authorities differ somewhat as to the precise date. When the Pennsylvania Canal was proposed from Philadelphia to Pittsburgh, an additional section extending from the Ohio at Beaver to Lake Erie was contemplated as the completion of the entire system. This work gave employment to a large number of laborers, mainly Irish Catholics, a circumstance which gave a fresh impulse to the growth of the Church in that section. During this time, and up to 1847, the congregation was attended by

Revs. E. F. Garland, A. P. Gibbs, J. Powers and Thomas M'Cullagh and perhaps other priests; and this brings us to the subject of this sketch.

Rev. James Reid was born at Carrickmacross, County Monaghan. Ireland, in 1793, but the precise date has not been ascertained. He came to America with his parents in 1817, and settled near St. Vincent's Archabbey, where he taught school for a time. Later he taught in the academy at Butler; but obeying divine inspiration to enter the sacred ministry, he went to the seminary at Bardstown, Kentucky and made his course in the higher studies; and, having completed them, was ordained for the then diocese of Cincinnati, in that city on Easter Monday, April 23, 1832. Having labored in that diocese, being stationed at Cedarville, till 1834, we next meet with his name at Deer Creek, Maryland, in 1836, where he remained till 1845, attending, besides, a number of out-missions. But it appears evident that he longed to be back in Pennsylvania, and that he labored for the attainment of that end for a considerable time before he succeeded. For example he writes to Father Stillinger from Pittsburgh, February 28, 1846, that "the good bishop has given me the missions at Pine Creek and Wexford, Allegheny County. As I told you, any mission under Dr. O'Connor is gratefully and thankfully acknowledged by me—I thank you most cordially for the interest you have manifested in me-I presume the correspondence between Dr. O'Connor and the venerable Archbishop must have caused the delay." This was doubtless true; for I read in a letter from Bishop O'Connor to Father Stillinger, who was then vicar-general, that the good Father had interceded for Father Reid. The bishop says in a letter dated March 13, 1846: "It would afford me much pleasure to comply with your request regarding Mr. Reid. It was, however, absolutely necessary to write to the Archbishop. His reply leaves me in much doubt as to what should be done." Father Stillinger immediately replies in a letter dated the 18th of the same month, in which he says: "The Reid family, I have known them, for the many years I have been acquainted with them, appeared to be of a pious turn." He goes on to state why he recommended Father Reid to the bishop, and hopes that he will prove a useful laborer in the vineyard, which he certainly showed himself to be. About the end of the year he was formally received into the diocese, and given charge of the little congregation at Beaver, with the additional care of the Catholics of the Beaver valley as far north as Mercer County, the present boundary line of the diocese. The presence of a resident pastor was very much needed, and Father Reid took hold of the congregation and its dependencies with energy, being ably seconded by a generous people. His first care was to familiarize himself with the situation, and give the church and its surroundings a thorough renovation. Later he built a little frame church at New Castle, as will appear in its proper place, and attended it till about 1853, or a year later. He also built a church at Cannelton, a mining town, also in Beaver County, near the Ohio state line, and about five miles south of the Pittsburgh, Fort Wayne & Chicago Railroad, in 1861. He built another in Lawrence County near New Bedford, and close to the state line, which, by an arrangement to be referred to, is now under the jurisdiction of the Bishop of Cleveland. A year later he organized the congregation at Sewickley and put up a little frame church.

# ST. JAMES' CHURCH, SEWICKLEY

The town of Sewicklev is situated on the northern or right bank of the Ohio River about sixteen miles below Pittsburgh, and derives its name from Sewickley Creek which empties into the Ohio from the north a short distance below. The name is of Indian origin and is said to signify "Sweet Water," the valley of the stream being covered with a forest of sugar maple, a circumstance which naturally suggested the The town sprang into existence some time before the middle of the last century, and was incorporated as a borough July 6, 1853. It is one of the most favorable situations on the Ohio, and has been settled by wealthy families. For this reason they have strenuously opposed all attempts to introduce manufactories into the place; and growth of the town has been influenced solely by its advantages as a place of residence. A large portion of the population do business in the city, and during the day the town appears almost deserted. A different aspect is presented as the evening trains arrive. The general appearance of the town and its residences is indicative of wealth and The hills in the background greatly enhance the attractiveness of the town as a whole. These hills are known as "Sewickley Heights" and are occupied by some of the most magnificent residences and grounds to be found anywhere in the country. The population is 4,479.

The first Catholic settlers in the vicinity were mainly Germans, but since the establishment of the town there are large numbers of Catholic servant girls, who readily find occupation among the wealthy families. Father Reid of Beaver was the first priest to look after the spiritual welfare of the incipient congregation. But it was impossible to fix the date of his first visit; indeed I have nowhere met with so much difficulty in securing precise information as I have with regard to the beginnings of the congregation of St. James. All that is known with any degree of certainty is that, after visiting the place for a longer or shorter length of time he secured a lot and built a little frame church, which was dedicated to the Apostle St. James, probably about the year 1862. In

1868, Rev. J. D. Zwickert became the first resident pastor.

Full of years and rich in merit, he rested from his labors in the sleep of death, on February 14, 1868, in the 75th year of his age and the 43rd of his priesthood. Father Reid was about medium height, fairly well proportioned, and was a typical Irish priest of the old school. For a number of years after his death the congregation was attended by the pastor of Rochester, just across the Beaver River, and efforts were made to unite the two congregations, a movement to which the people of Beaver could not be induced to agree. The little church was

destroyed by fire April 4, 1898.

#### **MONACA**

The borough of Monaca on the opposite side of the Ohio was laid out by the New Philadelphia Society, a company composed of German Lutherans for the most part, and was named New Philadelphia, although it had previously been called Philipsburg; and when the Society dissolved and withdrew down the Ohio, August 10, 1833, the former name was resumed, and the village was incorporated as a borough March 6, 1840. The name by which it is now designated was adopted

September 20, 1892. The Pittsburgh and Lake Erie Railroad passes through it; and it had in 1910 a population of 2,376. If there were any Catholics there in Father Reid's time, they were under his spiritual care; but there is no evidence that he ever celebrated Mass there. A few years ago a church was built and it has now a resident pastor; but this belongs to a later period of our sketches.

# REV. JOSEPH F. DEANE

Very little is known of the life of this priest. That he was a native of Ireland appears certain, but the date and place of his birth are not known. He was ordained in Philadelphia, although the time is not recorded. The first mention of his name is as pastor of St. Paul's Church, Pittsburgh, when Dr. O'Connor arrived in the middle of June 1841, as Vicar-General; a position which he occupied until June, 1847, when Rev. James Madison Lancaster, of Kentucky, arrived and succeeded him as pastor. He was then appointed pastor of a number of missions in Clarion County, now in the diocese of Erie; and from there he passed to Erie where he ministered to the Catholics of the city and surrounding country till about the end of 1853. After the erection of the diocese of Erie he passed over into western New York, where he labored in a number of missions, his name last appearing in Rochester, although the date is not given. His death occurred, apparently in that city, October 29, 1860. He was a large man and an eloquent preacher.

# REV. JOHN FREDERICK WOLF

Few priests have served in the diocese of whom so little is known as is of Rev. John Frederick Wolf; yet his life was in certain respects very remarkable and interesting. He was born in the diocese of Trieste, Austria, in 1790; but the precise date and place are not known. His parents were Lutherans, and were in their own way very religious, and their son from his early youth imbibed a truly religious spirit, which only needed the light of the Holy Spirit for its proper guidance. At an early age he was apprenticed to a baker, who with his wife and family were devout Catholics. Among such earnest and well meaning persons it was but natural that religious controversies should frequently take place, and that they should be carried on with considerable spirit. On a certain occasion the discussion became unusually warm, and his Catholic employer declared that Martin Luther was now burning in hell. deeply grieved young Wolf, as he related years after, and he retired to his room, where throwing himself on his knees before a picture of Luther he shed copious tears, and wringing his hands he exclaimed: "O, Martin Luther, thou good and God-sent man, how do the people treat thee." But it was the Holy Ghost instead of the arch-heretic that came to his relief, and he could find no rest until he had studied the question of the true religion to the final issue, at which so many others have arrived, that the Catholic Church is the one and only religion established by Jesus Christ. He immediately embraced the true faith with the ardor peculiar to his nature, which so enraged his father that he actually tried to kill him, though the shot that he fired at his son fortunately missed its mark. The young man then left home and came to Trier, where he had the good fortune to meet and form an intimate

acquaintance with the Blessed Clement Hoffbauer, of the Redemptorist Congregation, who later gave him a letter of introduction to the Holy Father at Rome, which city he visited. He also visited the Holy City on two other occasions, but the dates have not been handed down to us.

So religious a mind, under the guidance of a saint, would naturally develop a vocation to the sacred ministry, and such was the result of young Wolf's prayers and reflections. But when and where he made his studies, as well as the date of his ordination, have not been recorded. He must have been ordained, however, some time before 1836, for in a certain book found in his library, which furnishes the only clue we have. he signs himself "pastor of Mannebach", and states that he received the book from Dr. Lewen, on the 26th of December, 1836. The date of his arrival in America is not known, or whether he labored anywhere in this country before he came to Pittsburgh. In April, 1853, he was appointed chaplain of St. Joseph's German Orphan Asylum, Troy Hill, Allegheny. It was doubtless through the influence of the Redemptorist Fathers, with whom he was always on terms of the closest friendship, that he was induced to come to America; and it is noteworthy that it was the saintly Father Seelos of that Congregation, the process of whose beatification is now being prosecuted, who welcomed him to our city. When the asylum was burnt, July 25, 1854, he continued to say Mass in the mortuary chapel of St. Philomena's cemetery near the ruins till the new asylum was ready for occupation, almost a year later. He then returned to it and continued his labors, to which he was very zealously devoted. He had also a singular devotion to the souls in purgatory, and it is said that they sometimes appeared to him and asked his prayers, and assured him afterward that his charity in their behalf had been rewarded by their release from suffering. On the morning of September 18, 1867, after celebrating an early Mass, he had a stroke of apoplexy, and he lay unconscious in that state till the morning of October 18, when he peacefully expired at one o'clock, at the age of 77 years and a few days. His remains were interred in the adjacent cemetery in the lot set apart for the Redemptorist Fathers, and with them were transferred to the new cemetery back of Allegheny when the old cemetery was abandoned a few years ago.

# REV. JOSEPH CODY

I have thought it well, in writing these sketches, to go somewhat more into detail in recording the lives and labors of a few priests, than I do with the others, both because it will give a better idea of our pioneer priests as a body than could be given in the case of all, and will present a better illustration of the religious life of the early Catholic settlers than could perhaps be found elsewhere. Father Stillinger and Father Cody were very good representatives of the secular clergy, and Archabbot Wimmer, O. S. B., of the regulars. Few however, of all these who labored in our diocese and have gone to their final rest, could better illustrate than Rev. Joseph Cody; and I have had the advantage of knowing him personally or by immediate tradition from the time of his entering the field of his labors to the day of his death.

I shall premise by saying that it is not unusual among some people and some writers to confound the subject of this notice with Very Rev. John D. Coady, of the Diocese of Erie. Such an error,

though apparently trivial, should be corrected, being altogether worthy of the annalist's attention. The following notice of the latter is found in Hoffman's *Directory* for 1894: "Very Rev. John D. Coady was born at Athy, Ireland, September 5th, 1825; made his preparatory studies in Carlow and Maynooth Colleges, and came to the United States in 1849. He finished his studies at St. Mary's Seminary, Baltimore, and at St. Michael's Seminary, Pittsburgh, and was ordained by Bishop O'Connor in 1852. He was stationed at Sartwell and Clearfield, whence he was called to Erie in 1863. In 1871 he was removed to Titusville



REV. JOSEPH CODY

and made vicar-general. He was administrator of the diocese from 1866 to 1868. In 1871 he was removed to Titusville, of which he was made the first irremovable rector." This last statement is incorrect; he was transferred from Erie to Oil City, and thence to Titusville; and, his health failing, he was taken to Erie where he died at St. Vincent's Hospital, October 11, 1893.

Rev. Joseph Cody, the subject of this sketch, was born in the county and town of Kilkenny, Ireland, though the date cannot be fixed with certainty. According to the notices of him at the time of his death, it was about 1801; but according to that given on the monument placed over his grave a few years later, fixing his age at 80 years, he must have

been born ten years earlier. From all the sources of information I have been able to consult, as well as from personal observation, I would say that he must have been at least 75 years old at the time of his death, and the other five might safely be added. Difficulties of this kind were more frequently to be met with half a century ago than they are at present; and we need not be at all surprised, for the Church in Ireland was either still in a measure proscribed, or had not as vet recovered from the effects of centuries of persecution and records could not be kept in a satisfactory manner. There were three members of the family: the subject of this notice and his twin brother Thomas, and a sister Catharine, who married Dennis Hickey in his native land and became the father of Very Rev. John Hickey, of the diocese of Pittsburgh, whose interesting sketch will be given later on. Thomas married and entered into business with his father, but never came to America. After almost completing his studies in his native town and at Maynooth College, Father Cody came to this country in the latter part of 1836, and entered St. Charles Borromeo's Seminary, Philadelphia, from which he was ordained by Bishop Kenrick on Corpus Christi, May 25, 1837. The field of his life's labor was destined to be in the further end of the diocese. with its center at Sugar Creek, Armstrong County; and thither he went by canal to Freeport, accompanied by Very Rev. Peter R. Kenrick, brother of the bishop and vicar-general of the diocese; where he succeeded Rev. Patrick Rafferty. We have already traced the history of the Irish Donegal Colony of 1796, and that of Sugar Creek up to the departure of Father Rafferty, in 1836. The arrival of a resident pastor filled the good people with joy; but we must first survey the field of his future labors, and glance at his immediate surrounding.

Having attained the goal of his holy ambition, he now found himself face to face with his future work; and it must have appeared congenial to him, as he was in the midst of a people composed almost exclusively of his own countrymen, and so far removed from outside influence as still to retain nearly all the characteristics of their lives on the other side of the water. We have seen that there was a farm owned by the congregation consisting of about two hundred acres of fairly good farming land; a little hewed-log church, still standing, though in ruins, a small log cabin divided into two diminutive rooms, one of which served the pastor for all the purposes of life, while the other was kitchen, dining room, parlor, pantry, and everything else, with a little addition to the rear which served as the sleeping apartment for the housekeeper. A little log stable completed the buildings of the congregation.

At first the field of Father Cody's missionary labors included all of Armstrong, Butler and Mercer Counties, with a part of Venango, although churches were only found in Sugar Creek, Freeport and Butler. There were, however, a number of stations, attended as regularly as possible about every two months, with other occasional missions wherever a few families might be found too far distant to attend these. Any person consulting the *Directories* for those early years will readily understand how much travel, labor and exposure were necessary to cultivate so vast a field; and, by comparison with the present, he can see how many equally zealous priests are now engaged in cultivating the same field with its numerous churches, schools and

institutions of higher education, and who are constantly increasing their efforts to meet the ever growing demands that are upon them. The boundaries gradually narrowed down with the increase of the Catholic population and the establishment of new congregations, among which may be numbered Freeport, Murrinsville, Butler, and several others that will come for notice later on, until about the year 1850, when St. Joseph's, Donegal (now North Oakland) was the only one attended from Sugar Creek; and some six years later it also was detached from the parent church, and Father Cody confined his labors to his home parish. And here it may not be out of place to digress a little, the better to complete the survey of this district.

#### BUTLER COUNTY AND TOWN

It has already been stated that the territory embraced in the Last Purchase from the Indians was subdivided into counties by an act of Assembly of March 12, 1800. Butler County was one of these, and it was so named in honor of General Richard Butler, a Revolutionary hero who commanded the right wing of General St. Clair's army with the rank of Brigadier-General in the unfortunate battle with the Indians of the northwest, and was there killed November 4, 1791. The town of Butler was laid out the following year by John David, William Elliott and Samuel Ewalt. It is situated near the middle of the county on Conoquenessing Creek; and though occupying a very beautiful location, it was a place of very little importance during the period embraced within this part of our history. It was incorporated as a borough February 26, 1817. Population by last census 20,728.

The first Catholic settlers in the town and vicinity were a gradual extension in that direction of the Donegal Settlement; who heard Mass and complied with their religious duties at St. Patrick's Church, Sugar Creek some fifteen miles distant to the east, or were visited by the pastor of that place from time to time. At length a widow lady, a Mrs. Collins, donated an acre of ground immediately southeast of the town as the site for a church, and a little stone building was begun, most probably in 1829, there being at that time no more than eight or ten families. Soon after a number of German emigrants began to settle in around the town; and in 1831 Bishop Kenrick visited the place, but no particulars of the visit are preserved. A Mr. Evan Evans, son-in-law of Mrs. Collins, donated another acre of ground for a cemetery. The bishop paid a second visit to the church in company with Fathers Masquelet and Van de Wejer, from Pittsburgh, on Wednesday, May 21, 1834, and on the following Sunday dedicated the church under the invocation of the Prince of the Apostles, confirmed sixty persons and administered one hundred and fifty Holy Communions. The congregation is said to have trebled itself in a very short time owing to the influx of Germans, and the church was from that regarded as a German Father Masquelet visited the place a few times from Pittsburgh and the pastor of Sugar Creek ministered to the English. The congregation became independent in 1840, and in June of that year a German priest, Rev. F. Kuhr, of whom I have not been able to learn anything beyond the name, was appointed the first resident pastor, and remained for a little more than a year. He was succeeded in turn by Revs. H. P. Gallagher, M. J. Mitchell and M. Creedon, as is stated

in the sketches of their lives; and a Redemptorist Father came occasionally from Pittsburgh to hear the Germans when the pastor was not familiar with that language. During this time the German portion of the congregation began to outnumber the English, and while the bishop tried to bridge over the difficulty by appointing a pastor who was familiar with both languages, the difficulty was increased by the fact that the church was no longer capable of accommodating the congregation, and a new one had to be built. The site outside the town was abandoned as not central, much to the displeasure of some of the older members who were strongly attached to the place, and a site, not the best that could have been desired, was purchased in the town; and the present church was undertaken, the bishop laying the corner-stone August 6, 1848. On its completion it was dedicated by the same prelate October 14, 1849. It is of brick 116 feet in length by 58 in width, the massive tower in the center in front being built some twenty years later. In the meantime St. Joseph's congregation North Oakland, and St. John's, Clearfield, were cut off. The congregation was placed in the hands of the Benedictine Fathers from St. Vincent's, in 1854, who established a priory there, and remained until 1872, when it again passed into the hands of the secular clergy with whom it still remains.

### MURRINSVILLE

The village of Murrinsville, if village it may be called, another of Father Cody's outposts, lying in the extreme northern part of Butler County on the old Pittsburgh and Franklin Road, may properly come in here for a brief notice. It may be regarded as the extreme northern extension of the original Donegal settlement. The early missionaries paid a few visits to the scattered families of this region; but our accounts of them are extremely meager. The first missionary to visit the region seems to have been Rev. Patrick Lonergan, who is said to have made a tour of that section in 1801; and a second was that of Rev. Peter Helbron, of St. Vincent's, in 1803, as Father Stillinger informs us. Soon, and indeed early in the century, Murrinsville became the missionary center, and was visited at distant intervals from Sugar Creek. Bishop Kenrick's first visit took place on May 27, 1834, and the following account of it is taken from the Catholic Herald, of Philadelphia. The description of the village, it may be remarked, is almost as true of today as it was of that time. Says the writer: "The number of Catholics found here, and in the other stations of this direction, far exceeded the bishop's anticipations and the general impression. Although Murrinsville has only four houses, thirty-five persons received Communion and thirty were confirmed. The number of Communions would have been doubled had a second day been given to the Catholics of this neighborhood."

In time the number of Catholics had so far increased as to demand a church for their accommodation, for up to that date, like many other places, the people had heard Mass in a private house. Although the church was contracted for August 23, 1841, work was not commenced until the following April; but the date of its completion and dedication has not been ascertained. It was an unassuming stone structure 40 by 60 feet. From 1844 to 1850 the congregation was usually attended once in the month either from Butler or Sugar Creek; but from that

time it had as pastors Revs. M. J. Mitchell and P. M. Doyle, when it was attended for a time from New Castle. Then Rev. P. Hughes was named pastor in October, 1859. But it is time to return to the sketch of Father Cody.

It was customary for the early missionary, and it was necessary for his convenience, to have a regular place to stop at each of his stations, which was generally the house of one of the well-to-do Catholic families: for taverns were scarce, and such as might be within reach were unsuited for a priest; and, besides, Mass was generally celebrated in the house of one of the people. Here he was periodically expected, and was always welcome; one of the larger boys would look after his horse, and when the roads had been sufficiently improved for a buggy or sleigh, see to it also; the good housewife and her daughters would set his room in order, and place the best that could be procured on the table; while the sturdy head of the family would entertain the priest, or, more correctly, be entertained by him, with the latest news. When the evening work was done, and the family came together, duly arrayed in their best, the priest would dispense general and special information as circumstances might require or curiosity demand; for, like Solomon of old, he was expected to be able to "treat about trees from the cedar of Libanus, unto the hyssop that cometh out of the wall, and to discourse of beasts and of fowls, and of creeping things, and of fishes." But, mindful of his sacred calling and the purpose of his visit he would adroitly manage to mingle wholesome remarks with his general conversation, and quietly take notes for future use. In this way the evening would pass away pleasantly and profitably; and the little group never tired, but listened eagerly to the good man's words of wisdom;

"And still they gazed, and still the wonder grew
That one small head could carry all he knew."

Later the priest would probably be called upon to lead in the recitation of the Rosary, before the family retired; for family prayer was then, as it should be always, a leading feature of daily family life. During his whole priestly life Father Cody was a very zealous promoter of this most excellent devotion, although he entertained extreme views on certain points regarding its practice, looking upon it, for example, as a serious fault for a person to lie forward upon the chair at which he knelt, or crouch back upon his heels while reciting it. But it might be that the priest had still a part of his Office to say; the fire in his room must, therefore, be carefully looked after to make him comfortable, a new tallow dip must be set in the carefully polished tin, or it might be, brass candlestick, with the snuffers laid conveniently by; and then all was still. In the morning the good man must not be disturbed till he had finished his rest and perhaps said a part of his Office; for the people lived scattered around and would not be on hand till the forenoon was well advanced. When he appeared the temporary altar would be carefully arranged, confessions would be heard, and Mass would begin at any time from eleven to one o'clock. Then came baptisms, the catechising of the children, a variety of extras—for all had to be gone through before the people dispersed—and finally, breakfast, which was seldom before two o'clock. Next a visit might have to be made to some sick or careless person, or a family jar might have to be composed; and, whether the round of missions lasted for one, or for three weeks, the priest at length

reached home, only to set out in due time to go over the same ground. No sooner had the good man alighted from his horse or buggy, than Mrs. M'Grath, the housekeeper would begin to brush the dust of travel from his clothes, and later put in a few stitches here and there with a volume of wholesome admonitions and, it might be a scolding, for she had a tongue and knew what it was made for, that he should be more careful of these clothes for they were the best he had, they had cost money, and he must try to get all the wear out of them that he could.

When Bishop O'Connor made his first episcopal visitation, in 1844, he gave the following estimates, which do not, however, include Father Cody's entire missionary field: Sugar Creek, 1,000 souls, Freeport, 300, Donegal 1,300. Much of a priest's life in those days, it may well be imagined, was spent on horseback, attending sick calls or visiting missions. It is true that sick calls were not generally very frequent on account of the limited Catholic population, the simple and healthy habits of the people, and their practical good sense in not running for the priest for every trifling ailment; but, should an epidemic break out, his time would be well taken up, and when a call did come it might be from a distance anywhere from five to fifty miles. I remember hearing an old missionary of that section remark that he was in Murrinsville a year and a half and had only one sick call, "and it was to see an old man who should have died long before". But Father Cody, like the missionaries of his time, and indeed, the priests of all times, did not stop to consider distances or risks of any kind; he simply went to the field, brought in his horse, if there was no other person to do it for him, saddled him and started. As an instance of his zeal and simplicity, he was once called to see a sick person across the Allegheny River in Clarion County before the days of bridges, and when he came to Waterson's Ferry, at the mouth of Red Bank Creek, the bigoted ferryman refused to carry him across because he was a Romish priest. Urged by the call of duty he determined to overcome the difficulty in a manner that might have cost a person of his inexperience his life. Folding his saddlebags over the saddle, he perched himself upon them and started his horse into the water; and, wading or swimming, or in some way he succeeded in reaching the other side, and proceeded on his way, letting the sun dry him out as best it could. It was a call of duty, and that was with him a point not open to discussion. With the by-paths they had to travel in those early days it was not unusual for the priests and people of his time to lose their way in the dense forests, and remain in the woods, sometimes during a rainy or snowy night, for hours, not only bearing with the inclemency of the weather, but, it might be in no imaginary fear, of wild animals. Wildcats were not at all scarce when I lived there in the early fifties, with an occasional bear in winter to vary the monotony, as I shall have occasion to remark later.

The round of the missions was a species of perpetual motion, and at first was performed on horseback, with the saddle-bags, containing the vestments, wardrobe, perhaps some catechisms and prayer-books and other religious articles, and it may be a few simple medicines for the sick in the backwoods. These saddle-bags were of leather, formed into two boxes, each perhaps eighteen inches long by a foot deep and eight inches wide, connected over the saddle by a leather band six or

eight inches broad. No travelling man's outfit was complete without saddle-bags; but now they are gone and forgotten, like those who made use of them. Mass was, as far as possible, said in a house, or, it might be in a barn, or under a tree, or in the country schoolhouse. Sometimes. too, in the court-house, if it chanced to be that the station was held in the county seat; but then it was not unusual for the priest to be asked to address the citizens in the evening. These addresses were often productive of good, but they not infrequently aroused the bigotry of a local preacher, who, backed by some of the more prominent members of his denomination, would try to provoke a religious controversy, or come out in the local newspaper with a view of counteracting the good effect the priest's address produced, or was supposed to produce. have lived through much of this, and have figured to a limited extent in it, and am, therefore, able to connect the past to some extent with the present. But the people did not complain of the inconveniences with which they had to contend; an opportunity for receiving the sacraments and consolations of religion more than compensated for all that. And I may say that I have now in my possession the very chalice which Father Cody most probably made use of on those missionary rounds; at least he made use of it when I was one of his altar boys.

We have seen that the church at Sugar Creek was in possession of a large farm; but experience has proven that church farms are, as a rule, a very doubtful blessing for more reasons than one. Priests can hardly be expected to be very good farmers; but they are human, and like to have their own way and their say on their little domain; the people, too like to give the benefit of their experience, which is sometimes valuable, sometimes not, sometimes accepted, sometimes rejected. The farm does not produce as much as the people think it should, and in consequence they grumble at having to contribute to the support of a priest who has a farm perhaps twice as large as theirs from which they support their families and have a little left for the produce market; and, most of all, he would not take their advice and profit by their experience—and they are not always in the wrong. Church farms almost invariably prove a bone of contention between priests and people; and Sugar Creek was no exception. The priest, as a rule, is absent a considerable part of the time, and it is necessary for him to employ some person, who frequently has little or no knowledge of farming, and has, from the nature of things, little or no interest beyond getting his wages. Then, the priest and everybody else will want to give advice and, not a few may want to have their boys work spare days on the farm to pay the pew rent; for the farmers of those days, to speak of no others, were proverbial for their strong antipathy to part with the little cash they could get. I worked with other boys many a day on Father Cody's farm during the years 1853 and '54, and can speak from experience. The good priest would generally keep me late in the evening, for I was a favorite, and boys soon learn what it is to be a priest's favorite; and then I would have to trot home barefoot, nearly two miles, as "the shades of night were falling fast", most of the way through the woods, fearing almost every moment to tread on a rattlesnake, and they were very plenty, and expecting to meet a wildcat, and they were not scarce, that would, of course be lying in wait for a fat little chub like me. But the next day would be a repetition of the last, unless our farm demanded

my little presence. We had to go regularly to catechism on Saturday afternoons, for the priest had no confessions to hear, it being a country place; and when the lesson was over it was not improbable that some of the boys would be asked to turn over the hay in the meadow to let it dry out, or work in the corn or potato field for an hour or two, while one of the lot would be sent to the house for the priest's breviary and a second pair of spectacles, which he was accustomed to use on such occasions to improve his failing sight. Then he would take his place in a fence corner, under the shadow of some little tree, and devote himself to his Office, and the boys would continue their work. But soon, remembering that they were boys, they would begin to disappear in the bush one after another till the good man would look up and find himself "monarch of all he surveyed".

Sunday was a day of reunion among the good people, who had seldom any other opportunity of meeting each other, as well as a day of devotion; and, no matter how far distant they might live from the church, few of them contracted the contemptible habit of so many Catholics of our day, who live, it may be, under the very shadow of the church, of coming late to Mass. On the contrary, they were generally on hand long before Mass should begin, crouching on the grass in the churchyard or leaning against the fence; the men talking politics, the weather or the crops, or discussing some late occurrence; the women gossiping, of course, or discussing the fashions, the older among them smoking their pipes as gravely as Indian sachems the calumet of peace. After a few puffs one would take her pipe from her lips with her left hand, twist the thumb and finger of the right around the end of the stem, and hand it to her neighbor with the remark, "Mrs. Haggerty, won't ve be after taking a whiff o' the pipe". The girls and young ladies were accustomed in the earlier days, to start from home with their shoes and stockings tied up in a handkerchief, and when they came near the church steal into the bushes and put them on, and then proceed in state to the house of worship. Those were days of simplicity and innocence; and, though not destined to last, were the building up of a community of religious and physical men and women, that are unfortunately too rare in our days of boasted progress and refinement.

Before Mass was begun the prayers "For the Church, for the Ruling Powers, Etc." were recited in many churches, and the recitation of the Rosary was almost universal. Father Cody had a very pious and faithful elderly widow, Mrs. Kitty M'Grath, for housekeeper, who is well and favorably remembered by the older members of the congregation, whose duty and privilege it was to recite the beads and look after the church and altar. At the proper time she would enter her pew, a little back from the railing and begin the recitation in a tone that both showed and inspired devotion. At the conclusion she would add, "Five Paternalias for the souls in purgatory". (Five Paters and Aves). If the altar boys did not light the right number of candles, she would rap on her pew and see that the mistake was duly corrected. I served Mass for more than two years, and she always saw that my surplice was in good style, no matter about the others. Just before Mass Father Cody would send one of the boys out into the church to ask a couple of men to take up the penny, or basket collection, for there were no persons to perform that important duty regularly. I have

remarked on the attachment of the farmers of those days to the little money they were able to get into their hands, and on one occasion there was a remarkable illustration of it in the church. The two baskets went round on a certain Sunday, and one of them came back entirely empty while the other had a copper half-cent piece in it, such as were minted for three or four years at that time; and, however extraordinary this statement may appear, I can say that I saw it myself, and did not receive it at second-hand. Occasionally Father Cody would have the Asperges, for, in many things the priests of those days were a lay to themselves; but it was seldom, yet with the old-style horsehair sprinklers, it was thought frequent enough, for he did not dole out the holy water sparingly. The good people would dodge the main stream, and the young ladies would strive to protect their ribbons and finery. In those early days a High Mass was seldom or never sung in country churches, and generally there was only one Mass on Sundays; Vespers were unknown, and the Forty Hours' Adoration and Benediction of the Blessed Sacrament were not introduced into that section of country until some The first Forty Hours' Adoration at which I assisted, and the first, so far as I can recollect, in that part of the diocese, was at Freeport in the fall of 1859; and in default of dalmatics the deacon and subdeacon wore chasubles; Father, later Bishop Phelan, was then pastor.

As a preacher Father Cody had no ability; it was seldom that he attempted to preach at all, and when he did it was in the simplest language with a wholesome disregard of the rules of grammar or the dictates of Noah Webster: and he always showed that he was conscious of his weakness. But in whatever he said there was an earnestness, that made up to no little extent for his lack of eloquence; and besides it was his custom to substitute for the sermon the reading of passages from some pious book, which as a rule, were judiciously chosen. His strong point was his intense earnestness, which could never be doubted. In the instruction of the children he was much happier; and he had the two-fold advantage of having children to deal with who were not carried away by the countless distractions that divide their attention in our day, and whose parents, too, had something like an adequate idea of their responsibilities as parents, and who were unlike so many in our day who by their worldly spirit are frequently the greatest obstacle to the priest and the source of the greatest disedification to their own children. We discourse eloquently on the dangers that beset our children and youth, but the observation and experience of more than forty years have long since convinced me that in this, as in many other things, "a man's enemies are those of his own household"; and that those who devote themselves to the training of children seldom meet with more insurmountable obstacles than the supineness, the pride and often the bad example of the parents. As an instance, I once had a fond mother ask me to excuse her daughter from attending First Communion class, because the little dear had to attend dancing school that afternoon.

It has already been stated that Father Cody was accustomed to have the children for catechism on Saturday afternoons; and by dint of insisting on committing the exact words of the text to memory, and the frequent repetition of stereotyped formulas, he succeeded in grounding them very well in the practical knowledge of their religion. Besides, he

had teachers to hear them every Sunday before Mass; and with this and the home example of most of them, it is not to be wondered at that those who were trained under his pastoral care generally continued in the practice of their religious duties, and raised families who followed in their footsteps. It is pleasant to recall those scenes and incidents of more than half a century ago, and even the boyish tricks we sometimes played on our too confiding pastor. It was not unusual for some of the boys to come late of a Saturday afternoon, and as an evidence of guilt would have rather wet hair; when after an ominous look Father Cody would remark: "Ah, you have been stopping at the Big Hole in the run beyond to have a swim. You bad boys." And if some boy felt a warm and disagreeable sensation on his ears he would not be long in divining the cause, for the good pastor belonged to the old school and believed in the rod and reproof. Though somewhat petulant and easily ruffled, he still loved his boys, and would overlook many of their shortcomings.

Owing to the extent of the diocese, which then included that of Erie, and the indifferent means of travel, the bishop could make his visitations at only distant intervals; but in the summer of 1855 he came to Sugar Creek among other places, and confirmed a large class on the 25th of July. Weddings are always affairs of importance, whether among Christians of simple faith, or among those who seem to make the sacrament a peg on which they may hang a vast amount of wealth and worldliness, in an effort, it would seem, to conceal the fact that they are receiving a sacrament of the Church, and are only displaying their own and their parents' vanity. The people of Father Cody's day were as subject to human weakness as any others and were not averse to an amount of display within the reach of their means; still they seldom permitted themselves to forget that they were receiving a sacrament. Among the first couples married by the good man after his advent in the congregation—if not the very first—were my parents. In those days the ceremony was more generally celebrated in the home of the bride's parents than in the church, owing to the small number of churches and the distance generally to be travelled; and even when celebrated in the church it was commonly after the Mass on Sunday. Returning to the marriage of my parents, the home of my future mother was about equidistant between Freeport and Sugar Creek, or nine miles from the former place; and it was arranged that the priest should stop on his way home from Freeport and perform the ceremony on the afternoon of November 30, 1837. But for some reason he was late, and certain persons suggested sending for a squire, whereupon my mother remarked in her straightforward and determined way: "If you want to send for a squire, you can marry him yourself, I won't." So, consulting their practical good sense, after waiting to a late hour, they are the wedding dinner—for it was Thursday—with its indispensable chicken and apple pie, and seeing no likelihood of the priest arriving before morning, went to bed. Still later the good father came, and about five in the morning performed the ceremony, and all parties went on their way rejoicing. It chanced on a certain occasion that a couple were to be married who wanted to put on more style than they thought either their own church or pastor could command, and they accordingly went to Pittsburgh to be married in the cathedral. In the morning, after the bishop had said Mass, they presented themselves before him

and told the object of their visit; and he, after inquiring where they were from told them to wait a few moments and a priest would be out to marry them. Presently Father Cody who was then on a visit to the city, appeared and tied the knot for them, and in all probability he and the bishop enjoyed the little trick better than they did. In the early days of Father Cody's missionary life it was not thought out of place for the priest, after performing the marriage ceremony and partaking of the good things of the occasion, to join for a little time in the simple dance that usually followed, before starting for home.

But soon the little log house gave place to another of almost as meager proportions; although it had the advantage of a narrow passage or "entry", extending back from the front door between Father Cody's room on the left and the kitchen on the right. Each of these rooms served every purpose just as those of the former building had done; but this one had the advantage of two little rooms at the rear, one of which was for the housekeeper and the other was a spare room; and I have made use of it on more occasions than one. But as time wore on it was thought that a better home for the priest was within the ability of the congregation; brick for it were made on the ground, but were permitted to lie in the kiln for several years before the building was undertaken. At length it was begun in the summer of 1854, and during its erection I helped to serve the bricklayers, and spent many a day in it after its completion. It is still occupied by the pastor.

Long before this the little log church was found to be too small to accommodate the increasing congregation, which was larger then than it is today; and, besides, the people felt themselves able to undertake the building of a more imposing edifice. The site was chosen by Bishop Kenrick, and the church stands on the top of a high hill about two hundred yards west of the old one. Work was begun in 1840, but as was commonly the case in those early days, the corner-stone was laid without ceremony, and, though not yet finished, it was dedicated by Very Rev. Michael O'Connor, V. G., July 29, 1842. Few churches in the diocese occupy a more commanding site. In the second year of this century it was my privilege to assist at the first Mass of a son of one of my former schoolfellows. The church was burnt down some years before, but another had replaced it on the same foundation; and as we drove from the house of the young priest's father some seven miles west just as the July sun was going down, on our return to the church, it presented one of the most picturesque sights I have ever witnessed. As we reached the top of each succeeding hill in the rolling landscape, after passing the intervening valley, the church would stand out boldly against the eastern sky, for it stood directly before us, like the angelic sentinel on the walls of Zion; and as it gradually faded from view in the twilight, there was something weird and enchanting on the fading outlines. It almost made me forget the old schoolhouse and its surroundings, by which we had to pass, where more than half a century before we used to play the simple games of the day, recite our lessons, and get the dust brushed off our clothes gratuitously by the muscular farmer who taught the young ideas to shoot; who knew more about weeds than he did about Webster, and more about beef than he about Bacon and could handle mattocks better than

mathematics. On one occasion he sent me to the foot of the class and threatened me with whipping besides, because I would not pronounce parallelogram parallelagoram, and Ticonderoga, Tickenorgi.

After the abandonment of the old church it served a variety of uses; at one time it would be a barn for hay, then a veritable sheep-fold, next it might be vacant for a time; at length Father Cody tried to open a parish school in it, but the people were too scattered for the children to attend, and after a few weeks it was closed. When the church was burnt down, January 1, 1872, it was called into requisition till the present one was built.

It has been stated that quite a number of the missions and stations which Father Cody attended in the beginning, became in time separate and some of them flourishing congregations. They too, had in turn their own succursal missions, as the Catholic population increased and spread. Not a few of the older missionaries had their own ideas about parochial rights and parish boundaries; and when the thought occurred to them it was not unusual for them, like St. Paul of old, to go around and visit the places where they had previously preached the Gospel. Notable among these were Father Cody and Father Skopez of the diocese of Erie; and it was not unusual to find either of them suddenly appear at a church or settlement perhaps forty miles from his home, and announce that he would "hold a station" there; but while the former travelled by day Father Skopez was a nocturnal bird, and might rein in his horse at some German Catholic house in Kittanning, for example, at two o'clock in the morning, though he belonged to the diocese of Erie, and was located somewhere in Clarion County. The people appreciated these favors, and as the priest said little about expenses, they did not question his jurisdiction.

Father Cody's field of labor had long before his death been confined to the single congregation of Sugar Creek; and as the place was retired he was seldom seen away from home, except to visit a neighbor, or at Kittanning to stop over night with Colonel William Sirwell, on his way in his rare visits to Pittsburgh, after the railroad was built to that town. But as time bore on, the labors and exposure of his early missionary life, added to his advanced age, began to tell on him and he became very feeble, requiring constant attention. The neighboring clergy assisted him as they found it in their power; but at length, near the end of 1865, he was obliged to transfer his burden to other shoulders, and Rev. John O'G Scanlon was sent from Kittanning to assume the pastorate. Soon after he retired to the Mercy Hospital, Pittsburgh, where he was affectionately cared for by the Sisters and by his nephew, Very Rev. John Hickey, who was later vicar-general of the diocese. Full of years and rich in merits he calmly rested from his labors in the sleep of death August 7, 1871, in the 35th year of his priesthood. I have already remarked on the question of his age. remains were taken to Sugar Creek and laid to rest before the door of the church in which he had served so long and faithfully. Father Hickey celebrated the requiem Mass; and as he had married my parents and baptized seven of their nine children, and as I had served at his altar and worked on his farm I was subdeacon, while the pastor of the church was deacon.

Father Cody was of medium height, and fairly well proportioned, was not highly gifted by nature, but was very earnest and devoted to his work; was of a temper that was easily ruffled but soon returned to its wonted composure, and he had a high idea of the true dignity of his sacred calling. Though not destined to figure before the world, he did good work in a wide field, and his fruits remain.

# REV. MICHAEL GALLAGHER, O. S. A.

I can hardly say that it is a matter of surprise to me that now and then I give a sketch of some priest who labored in our midst, whose name may have never before been heard of by a large number of even the clergy of our diocese. There are several reasons for this. I have been engaged in writing religious and secular local history for more than forty years, am descended from parents who have lived in the diocese for more than a century, and have myself a distinct personal knowledge of the growth and development of our holy religion here for sixty years; but while no subject is more interesting to me, I find it generally a very dry and uninteresting one to the vast majority of the clergy and people. One reason for this is that we are so engrossed with the present as to be too forgetful of the past, and almost equally indifferent to the future; and another reason is that while there is a strong love for reading, or, more correctly, for devouring books and papers, there is not the love for real study and research that there should be even among those who pass for educated. We devour, but we do not digest. Ours is preeminently a superficial age as regards real study; we know something of a great number of subjects, but there are few of us who are masters of any one subject; and this is dubbed education, and is lauded to the skies. Another reason why many priests, not to speak of the people, know so little about the early missionaries in this part of the Lord's vineyard is that a large proportion of them were not born and raised in the field of their present labors, and have no religious traditions nor personal recollections of those who preceded them. I am not finding fault; I am simply stating facts that are patent, or should be patent, to every one. Their zeal and missionary spirit brought them here from a distant soil and clime, and they had not the pleasure or advantage of having their young blood warmed or their boyish zeal enkindled for serving at the altar by hearing their fathers or mothers tell them by the fireside how the good Father So-and-So used to say Mass once or twice it might be, in some farm house for a few scattered families, or ride through rain and storm to attend a sick call far in the backwoods, and perhaps lose his way in the dense forests. It is familiarity from childhood with such things as these that enkindles both local interest and missionary zeal; a desire to labor in a field where the seeds of the faith were planted by men of such a spirit of self-sacrifice, such zeal and such nerve. I was led into this train of thought from reflecting on the life of the missionary whose name is given at the head of this sketch, and who, like so many others, has never been heard of by many, or whose names are forgotten.

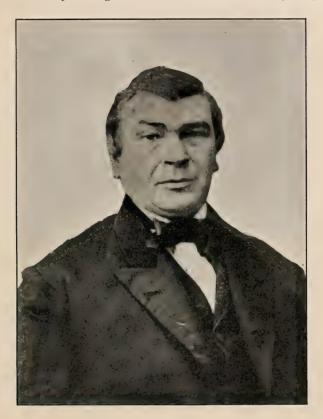
I am indebted for most of the following particulars to Very Rev. Thomas A. Middleton, the noted Augustinian Catholic historian of Villa Nova, Pa. He writes me that Michael Gallagher was born in Drommore, Ireland, in 1806, the son of Eugene Gallagher and Catharine Hughes. He came to the United States in 1821, and lived for some time in Manayunk, where he was employed in Keating's Mills; and through the kind offices of Mr. Keating, Bishop Kenrick received him into the old Fourth Street Seminary, Philadelphia, where he made his studies. He was ordained in 1837, although the precise day is not known, and was sent to Brownsville, a missionary field which then included Green, Washington, Fayette and a part of Somerset Counties with an occasional visit into Virginia. At that time the only church in the whole district was at Brownsville, and it was burnt down in April, 1839, leaving the people to accommodate themselves as best they could. The congregation was then in perhaps as flourishing a condition as it ever has been in its history, which is, after all, saving very little; but the pastor, sanguine of its future, commenced the building of the present church, modeling it after one of the classic edifices of his native land; and he is said to have even brought two stone-masons over to assist at the work and superintend it. The church is built of stone throughout. and considering the size of the congregation, was large, being 125 feet long by 50 wide. The floor is paved with stone, and the altar, too, was of the same material but had to be replaced by one of wood on account of the dampness. The date of its consecration, for it was not merely blessed, is uncertain. That given by one authority is April 7th, 1844, but this is incorrect, for in a letter of the pastor to Father Stillinger, written a few months later he said he expected to have it ready for consecration soon. Perhaps there is a mistake of a year. Father Gallagher continued to minister to the congregation, receiving quite a number of converts, till near the close of 1845, when he was transferred to St. Vincent's. When Bishop O'Connor paid his first visit to Brownsville the congregation numbered only 183 souls.

Father Gallagher continued in charge of the congregation of St. Vincent's until the arrival of the Benedictine Fathers, as we have seen, in October, 1846; and after they had taken charge he remained for some time longer ministering to those who needed an English priest till such time as the Fathers could learn that language, for they were all Germans. He then joined the Augustinians at Villa Nova, Pa., August 15, 1848, where he made his novitiate, and pronounced his solemn vows August 16, 1849. A few days later he was transferred to St. Augustine's Church, Philadelphia, where he labored till 1861; attending Atlantic City during the summer months from 1855, when he was sent with two other Fathers of the Order to Lawrence, Massachusetts. While there he attended St. Augustine's Church, Andover, four miles distant, and also established other missions. Rich in merits as a secular and a religious priest, he passed to his reward at St. Mary's Church, Lawrence, September 10, 1869, where his remains repose in the cemetery of the church in the lots set apart for the clergy.

#### REV. EDWARD FRANCIS GARLAND

Of the many priests who have served in the city and diocese of Pittsburgh few were better known or more highly or justly esteemed than the subject of this sketch. Little is known of his parentage, the date of his birth, or his early life; but what little we know will be given. He was born in county Monaghan, Ireland, about 1805, although he

was accustomed to say that he was born the year Napoleon left the Isle of Elba, which was 1815; but his age at his death was given as 83 years, which from different sources of information, may be regarded as about correct. His father, according to the most reliable information I have been able to obtain, was a farmer, who like many of his class, devoted a part of his time to weaving, a trade which he also taught his children. They belonged to the humbler class, and young Edward,



REV. EDWARD FRANCIS GARLAND

who was not devoid of noble ambition, felt the disadvantages of his position. But for him as for not a few others, this proved in the end to be a real advantage, in throwing him more entirely on his own resources. Be that as it may, early in life he felt himself called to the service of the altar, though his circumstances afforded him little encouragement. While giving a part of his time to the labors in which his father was engaged, he devoted what little leisure he could steal from them to study; and being possessed of a most extraordinary memory he advanced rapidly, so much so especially in Latin and Greek, that he soon began to teach these languages among other branches. He experienced some of the effects of the rampant spirit of bigotry, which prevailed in his native county and in that of Armagh, in which latter

he appears to have spent a part of his time. And he used to relate in after years that while coming home from school on a certain occasion. he was set upon by a number of young Orange roughs, who pursued him with such vindictive feelings that he was forced to get out of their way by leaping over hedges, running through fields, and wading in the bogs till they saw fit to give over their pursuit. But, though well read in the Greek and Latin classics, he does not appear to have possessed the means to enable him to make a course in any of the higher institutions of learning in his native land; and he accordingly resolved to come to America with what mental equipment he had, and fit himself as best he could for the sacred ministry with such opportunities as a kind Providence, in whom he implicitly trusted, might place within his reach. He entered the diocesan seminary at Philadelphia, but had not the time to make a full course in philosophy and theology owing to the urgent needs of the American mission. This he regretted through life, and it was a disadvantage to him, as it has been to many others; but he made up for it to a great extent by private study, for he may be said to have been a student all his life. On being called upon to prepare for ordination he urged the deficiency of his theological knowledge, but Bishop Kenrick replied only too truly: "The little ones have asked for bread, and there is none to break it for them." He was consequently ordained to the priesthood by that prelate in Philadelphia March 10, 1838, and immediately sent to Pittsburgh, there to spend his long, laborious, eventful and fruitful career, much of which is still remembered by not a few of the older members of the clergy.

The early history of the Church in Pittsburgh has already been given, and only the briefest reference to it will be made here. During the building of St. Paul's Church, later the pro-cathedral, the Germans who attended St. Patrick's, the first, and then the only church, in the city, were encouraged to contribute toward its erection by the promise that on its completion they would be given the old church for the organization of a congregation of their own nationality. This arrangement was satisfactory, and was carried out. The first English Church became also the first German Church. Soon, however, the burden of debt contracted in building St. Paul's became apparently too heavy for the congregation to bear; and Father O'Reilly who had succeeded Father Maguire, sought relief by imposing a rental of \$300.00 a year on the Germans for the use of the old church. Many of them objected to this, and the result was the formation of a second German congregation in "The Factory Church", later St. Philomena's, whose beginnings have already been sketched; as well as the arrival of the Redemptorist Fathers in the summer of 1838, who succeeded in uniting the Germans into one body. It had also been noted that on the arrival of Father Garland he was appointed to assist the pastor of St. Paul's, not so much in ministering to the Catholics of the city as in visiting the outlying missions, principally in the Beaver Valley, where the canal from the Ohio River to Lake Erie was in course of construction, which employed a large number of Irish Catholics, who did the principal part of such work in those days.

But the time had come for the formation of a second English congregation in Pittsburgh. Father O'Reilly, did not grasp the future prospects of the city and the Church as well as his assistant did, and possibly he did not relish the idea of having his congregation divided, nor feel the ambition of a young priest who might be desirous of having a congregation of his own to preside over. Be this as it may, and it is not beyond the range of the probable, a meeting of the congregation was called to discuss the matter, when it was found that the pastor and his assistant were the ablest advocates of the conflicting views. Fortunately for the cause of religion in the city, the opinion in favor of retaining the property, which Father O'Reilly was resolved upon selling to help him out of his financial difficulties, prevailed, and a short time after, in October, 1840, the new congregation was organized and Father Garland appointed pastor. He was now settled for life; and the growth and prosperity of the congregation are the best comment on the wisdom both of the division and the appointment.

The growth of Catholicity was such that additional accommodations became necessary, and galleries were put into such parts of St. Patrick's as would admit of them. Next an assistant was appointed, till, in the spring of 1853, St. Bridget's congregation was organized in the back, or eastern side, of the city then known as "the hill", which took away a part of both this and St. Paul's; and a little after in the same year St. Mary's, Lawrenceville, to be noticed later, was also formed, which afforded additional relief. A school was opened, though the exact date has not been ascertained. But the venerable edifice was doomed to destruction; a fire broke out in a machine shop near it on the 10th of August, 1854, and the flames being communicated to the church it was entirely destroyed, and nothing remained but to replace The city had in the meantime been extending up the Allegheny River, and it was deemed advisable to locate the church some distance further out than the old one. The bishop accordingly obtained a release from the heirs of James O'Hara who had donated the lots for church purposes only, and it was sold to the Pennsylvania Railroad Company. Lots were then secured at the head of Fourteenth, then known as Factory Street, at the foot of the hill, directly opposite St. Philomena's Church, and quite near it—the old St. Patrick's had stood at the head of Eleventh Street—and the new building was undertaken. It is hardly necessary to state that, long before this time Father Garland had purchased or rented a home for himself.

At this time a little ripple occurred in the fairly smooth current of his life. In carrying out the plans of the church the bishop and the pastor differed considerably; the latter, appreciating better, as he believed than his superior, the future growth of the city in that direction and the consequent growth of the congregation, wanted to extend the building further in length than the bishop thought advisable; and to adopt the best way to settle the difficulty and at the same time maintain his authority as head of the diocese, he transferred Father Garland to the Summit, Cambria County, and called the incumbent of that place, Rev. Thomas M'Cullagh, down to finish the incomplete edifice. This was in September, 1856; and in a little less than two years the church was ready for dedication.

At the time, it may be remarked, the diocesan seminary was located at the Summit; and the pastor of the church was also the business manager of that institution. In the stony fields that surrounded this temporary seat of learning, the activity of Father Garland found its

field also; and he, with the aid of his hired man, went out, axe in hand felling the trees and clearing off the diminutive patches of fertile ground that had the courage to force themselves up through the rocky masses. Upon these he raised large quantities of farm produce which materially helped the struggling institution to keep its head above water. But before the second St. Patrick's was completed, it was found that "Doctor" M'Cullagh, as he was commonly called, although a ripe scholar and literary man, was not gifted with the financial ability to manage the affairs of the congregation successfully, and more particularly in the financial crisis through which the country was then passing; and the bishop was constrained to recall the active and indefatigable Father Garland, who soon had matters well in hand. The church was erelong ready for dedication, and the ceremony was performed by the bishop August 15, 1858. And here we meet with a coincidence worthy of note. On the same morning the bishop ordained the late Very Rev. John Hickey, who was destined to be Father Garland's first assistant. And on the same morning, Mr. F. L. Tobin, now Rt. Rev. Monsignor Tobin, V. G., arrived as a student from Ireland, who was to be his second assistant.

Following the breaking out of the Civil War, Pittsburgh, being even then a noted center of iron and steel manufacturing, began to increase rapidly in population, and in consequence it became necessary to appoint a resident assistant to the pastor, who, up to that time had been assisted on Saturdays and Sundays only by Father Hickey who during the week taught in the diocesan seminary then at Glenwood, Pittsburgh. But such was the growth of the congregation that in time a second assistant was necessary; for St. Patrick's had been from an early day in its history the leading English parish not only in the city, but it may be said, in western Pennsylvania. The freight and passenger traffic of the Pennsylvania Railroad had also by this time increased to such volume that additional yard room was imperatively demanded, and as this church stood directly in the way of further development the company was forced to buy it. An agreement was entered into between the company and the pastor and congregation, the terms of which have not been made public. St. Patrick's was sold and the present commodious edifice was built at the corner of Liberty Avenue and Seventeenth Street. It was dedicated by Bishop Domenec December 17, 1865; and the railroad company took possession of the old building and demolished it. A residence had been built for the pastor and his assistants beside the church some time before. years later a convent was built to the rear of the church for the Sisters of Mercy, who for some time before had been teaching the school, a work which they still continue. The schools are on the first floor of the church and to the rear of the convent. The congregation was now very well equipped in every respect, and in a very prosperous financial condition; but advancing years and long and arduous labors were beginning to tell on the pastor. In the beginning of 1878, when he had spent just forty years in the sacred ministry, and all of these but about two in the same congregation, he was forced to commit the care of his devoted flock to another shepherd. Having remained at his home till July of the same year, he was taken to the Mercy Hospital; and, his infirmities increasing, he was sent to an institution near Baltimore,

where he closed his long, toilsome and fruitful career December 27, 1888, in the 51st year of his priesthood and about the 83rd of his age. His remains were brought to Pittsburgh, and laid to rest in St. Mary's

cemetery.

Father Garland was tall and of a portly build; and, though affable, was very measured and dignified in his manner and conversation. He was deeply read in the English, Latin and Greek Classics, and even in his old age could repeat from memory much of the poetry of Greece and Rome; and was besides, possessed of a large and varied store of knowledge on almost any subject of ancient or modern history that might be brought up. But his strong point was his memory, rather than his reasoning powers; not having had, as has been stated, in early life an opportunity of taking a thorough course in logic. He was very strongly wedded to his own opinion on any subject, and it was all but a waste of time to argue with him. This was not, however, peculiar to him; for besides being a very common trait of our poor human nature, it was found to a greater or less extent in almost all the priests of our early history, and was in a measure a consequence of the circumstances in which they were placed. Being as a rule separated a considerable distance from each other, with little or no opportunities of consulting together, with small libraries, if indeed they deserved the name at all, to refer to; yet being frequently required to give decisions on weighty matter on the spur of the moment, they would very naturally contract the habit of becoming dogmatic, and the more so if their minds were cast in that mould. A characteristic of his, however, was the kindness he always showed to young priests, and in this his conduct contrasted strongly with not a few of those of his time, from whom the young priests had generally to be prepared for a snub, and they seldom met with a disappointment. It is true that if one of them showed himself to be a fluent speaker, a clerical friend of the pastor might arrange with him to have the young man give a lecture in his church for some laudable purpose; but it seldom did the lecturer much good in any sense.

While devoting the greatest care and attention to the spiritual and temporal affairs of his congregation, Father Garland was very generally called upon to take an active part in the business of the diocese; and was nearly always secretary of the diocesan synods that were held from time to time. He was an inveterate punster, and was accustomed to relax his mind in this way from more serious studies and occupations; and if some of his witticisms were not up to the standard, it is well to bear in mind that it is a dangerous thing for any man to attempt to be witty or humorous by profession. He left a very well equipped congregation to his successor, and a name to the diocese and to the sacred ministry that will ever be held in veneration. He was succeeded after an interval by the late Very Rev. Stephen Wall.

# THE FIRST GERMAN CONGREGATION OF PITTSBURGH REV. HENRY HERZOG

It has already been stated that when work was commenced on the canal a large number of Irish Catholic laborers was employed, which increased St. Patrick's Congregation very considerably; but when the work was finished many of them went elsewhere to engage in similar employments. But the Germans who came, more generally settled down, and bought homes for themselves, many of them engaging in farming or gardening in the vicinity of the city. It has also been stated that when St. Paul's Church was undertaken the Germans were encouraged to assist in its construction by the promise that they should have St. Patrick's for themselves on the event of its completion. This they did, but after the death of Father Maguire, when the debt of the new church began to press heavily on the people, Father O'Reilly wanted the Germans to purchase St. Patrick's for \$6000.00 which they refused to do. He then proposed to charge an annual rent of \$300.00, which some of them were willing to pay while others refused. This was in 1834, and a division was made in the congregation, which numbered about 600 communicants, that continued for several years as we shall see. Rev. Francis Masquelet, an Alsacian was then pastor of the Germans; and, after the division a Rev. Mr. Stolschmitt had charge of one branch of it for a short time; but nothing more is known of him. Father Masquelet was a very learned and zealous priest, and besides ministering to the congregation for a time, he also accompanied Bishop Kenrick on his visits in this part of his vast diocese. Feeling ran high among the two factions of the Germans, and it has been well said, that it was a time "when there was no king in Israel". The part of the congregation that had seceded from St. Patrick's sought another place of worship; and, most probably in the fall of 1837, one of their number, Jacob Schneider, bought a cotton factory at the corner of Liberty Avenue and Factory (now Fourteenth) Street, the spot on which St. Philomena's Church now stands, which was owned and operated by Adams and Scott. The main building was brick, and a number of the Germans under the direction of Father Masquelet, fitted up the second floor for a church, which they named St. Mary's. Father Masquelet soon after withdrew to Cincinnati, and I have not been able to learn anything further of him. Had he remained it is probable that he would have succeeded in uniting the discordant elements. The trustees were not able to meet their liabilities, as two writs of sheriff sale, which I have before me, show: but the matter was finally settled by arbitration. In these documents the church committee is styled "the trustees of the German Roman Catholic Church in the Northern Liberties of Pittsburgh". Upon the temporary settlement of the difficulties St. Mary's was provided with a priest, as I learn from letters of Bishop Kenrick, though there was a change of pastors in both places, the circumstances of which need not be recorded. From one of the bishop's letters dated March 1, and addressed to Rev. Henry Herzog, Eiserman's Settlement, Venango County, Pa., now Fryburg, Clarion County, he is transferred to "the town of Bayardstown, near Pittsburgh, and receives the necessary faculties for using as a public orator a room fitted up in his house by Joseph Schneider", a son of Jacob. The bishop further states that "Rev. N. Balleis, a most humble and pious Benedictine monk, will be pastor of St. Patrick's". But by a letter of the same prelate, dated October 1, 1838, Father Herzog is transferred to Reading, Pa., and the church is closed as being an unsuitable place, under the circumstances, as the bishop says, for offering up the Adorable Sacrifice. The "unsuitableness" arose from the fact that while the church was on the

second floor Joseph Schneider opened a saloon on the first floor, whereupon a rhymer of the day wrote the following lines, and posted them on the wall:—

"There's a spirit above; there's a spirit below. The spirit above is the spirit of love, And the spirit below is the spirit of woe. The spirit above is the spirit Divine, But the spirit below is the spirit of wine."

# NORTHERN LIBERTIES-BAYARDSTOWN

Prior to the time of which we are now treating, the city did not include this territory, but it was incorporated as a separate borough in 1829, known as the Northern Liberties, and lay between the hill and the Allegheny River, extending up that stream perhaps twelve blocks. It was more commonly known among the people as Bayardstown, so named because a considerable part of the property was owned by George Bayard, son of Stephen Bayard, of whom mention has already been made in these pages. It with other territory was incorporated into the city in 1837; but it is still spoken of by the older Germans as Bayardstown.

# REV. NICKOLAS BALLEIS, O. S. B.

Father Balleis was born at Saltzburg, Austria, November 22, 1808, made his studies in his native land and was ordained to the priesthood November 27, 1831. He came to America in 1836, and labored for a time, as we have just seen, in Pittsburgh; and about 1838 we find him ministering to the German Catholics of Newark, N. J., where he was appointed pastor in 1841, and built a little frame church for the increasing congregation. The history of his labors in these places need not be recounted, suffice it to say that some time after he was joined by a Benedictine Father from St. Vincent's in this diocese. After laboring very zealously and successfully for a number of years he visited his native land and Rome, and on his return to this country he ministered to the German Catholics of Elizabeth and Hoboken, N. J., till 1866. He then crossed over to Brooklyn and was appointed pastor of St. Francis' Church. Here he remained till the time of his death, May 13, 1891, when he was just entering on the 61st year of his priesthood.

Having traced the rise of the first German Church in Pittsburgh and its permanent organization, with its subsequent unpleasant division, it will be next in order to speak of the man by whose efforts this breach was healed, who was at the same time the founder here of the oldest religious order or congregation in the diocese. The first religious community of men to establish itself in our midst was the Congregation of Our Most Holy Redeemer, more commonly known as the Redemptorists, whose abbreviated formula is C. SS. R. In order to trace the history of the German congregation here to the time when it passed permanently into the hands of the Redemptorist, it will be necessary to depart a little from the order established in this work, that of following the date of ordination, and insert the next biographical sketch here instead of in its proper place.

It is not my intention in writing this work to give biographical sketches of the deceased members of the several religious communities

who labored in our midst; that would be impossible on account of the changes which their respective rules or constitutions require, or circumstances might render expedient; and besides, it would be uninteresting in the majority of cases. I shall therefore, content myself with giving some account of those who were instrumental in the hands of Providence in introducing and establishing their respective orders or congregations in the diocese. This is due to them on account of what they and their successors have done and are still doing in missionary work, in the organization of congregations, and in religious and secular education, etc.; and it is also demanded by historical accuracy and completeness.

#### REV. JOSEPH PROST, C. SS. R.

Fortunately for the Germans, who had for some years been passing through a season of trials and disturbances, a leader was at length found in Rev. Joseph Prost, the founder of the Redemptorist Congregation in the United States. He was born in Austria about the year 1804, made his studies in his native land, and was ordained, but the date has not been handed down to us. With a small colony he left Vienna after Easter in 1835, though only thirty-one years of age, which shows the opinion his superiors had of his ability, and landed in New York on the feast of the Assumption of the Blessed Virgin. After several unsuccessful attempts to found the congregation in our country, the last of which was at Norwalk, Ohio, he came to Pittsburgh, arriving April 8, 1839; and the bishop confided to him and his companions the two German congregations of St. Patrick's and St. Mary's. Soon after his arrival he received certain extraordinary powers from his superiors in Europe which made him practically the provincial of the Redemptorists in the United States; and he soon succeeded in uniting the two factions of the Germans into one body, which took up its home in the "Factory Church". He then put up a temporary building on another part of the property, and prepared to build the present St. Philomena's Church. He was not, however, permitted to carry out his plans; obedience called him to another field of labor; but before leaving he began a good work and left a name both of which were destined to endure. On the feast of the Apostle St. Andrew, November 30, 1840, he had the happiness of receiving into the Redemptorist Congregation Rev. John N. Neumann, apparently at Baltimore, who later built St. Philomena's Church and monastery, though not to full completion, and was afterward Bishop of Philadelphia. His cause is now up for beatification and canonization and is being successfully prosecuted before the proper Roman authorities. Father Prost left Pittsburgh for Baltimore at the end of July 1840, and on the 4th of February, 1845, sailed for Europe. While there he labored in the Austrian Tyrol till 1848, when the government expelled the members of the Congregation. He then came to Liverpool, England, where he was superior of the house till 1858, when he was sent to the island of St. Thomas, in the West Indies, again crossing the ocean, where he laid the foundation of his congregation as he had done in the United States, and remained as its superior till 1862. He then returned to Pucheim, Austria; and although in his old age his sight failed him, he was still permitted to celebrate the Mass of the Blessed Virgin till 1885, when rich in merits, he closed his long and eventful life on the feast of St. Joseph, his patron saint, March 19, in about the 80th year of his age.

The Fathers of the congregation who have since continued the work which he began, have proved themselves worthy successors of their zealous founder; and nearly all the older German Congregations of the city and vicinity owe their establishment to the labors of the Fathers of St. Philomena's.

# ST. PHILOMENA'S CHURCH, PITTSBURGH

The place which St. Philomena's Congregation and the Redemptorist Fathers occupy in our religious history entitle them to more than a passing reference. The factory chapel was occupied by the congregation while preparations were being made to build a larger church. The foundation was begun and the corner-stone was laid on the feast of Corpus Christi, 1842; and as it was the first ceremony of its kind in a German congregation in the western part of our State the event was made a matter of considerable display. To increase the effect two companies of armed and uniformed malitia took part in the parade and afterward occupied a prominent place on the grounds. Cannon were also planted on the cliff overlooking the spot, which were fired at intervals. Francis S. Shunk, then a lawyer in the city and afterward Governor of the State was as we shall see, a prominent figure. The ceremony took place in the forenoon and was followed by a Solemn High Mass, and that by a public dinner, at both of which Mr. Shunk was present. These circumstances would be undeserving of attention were it not for the capital mode of them, and the light the circumstances shed on the political status of the times in relation to Catholicity; for the Know-Nothing movement was then just beginning. Two years later when Mr. Shunk became the Democratic candidate for Governor of the State, The Pittsburgh Gazette, the official organ of the opposite party, paraded it before the public with a flourish of trumpets. It was asserted that the American flag had been spread on the ground in front of the corner-stone, and that Mr. Shunk and the clergy had trodden upon it to afford a practical illustration of the doctrine that the Church is superior to the State. I have carefully examined the Gaeztte for 1844 and have found it teeming with references to the part played by Mr. Shunk on this occasion. As an illustration of the bigotry of the times, the following is taken from a long list of "Things to be remembered":—

"That Francis S. Shunk, while a candidate for the nomination of Governor pandered to religious prejudice by walking in a Catholic procession at the laying of the corner-stone of the Catholic Cathedral in Pittsburgh, and he was seen by hundreds of citizens. He afterwards dined with priests, and was toasted as 'Francis Shunk, next Governor'."

Work on the new church was pushed forward with energy, but not on the contract system. On the contrary it carried the mind back to the Ages of Faith, when money was scarce, but willing hearts and strong arms were ready to lend the assistance that money would otherwise have had to procure. Farmers from the country all round came, in some instances a distance of six miles, with their teams to work at whatever was to be done; and the people swarmed around the foundation like bees. How different this from the disunion and strife that had just before reigned to so lamentable an extent! At length the church, although not finished, was ready for occupation; and preparations for the solemn dedication were made on a grand scale. The ceremony was

performed by Bishop O'Connor on November 4, 1846. This church has been the center of the Redemptorist activities in western Pennsylvania; for, although they have organized nearly all the German congregations in the city and vicinity, as will appear, they have never taken permanent possession of any one of them. Owing to the comparatively small amount of level ground along the rivers in our city, it is being taken up more and more by railroads, manufactories, and other heavy business, and the residents are forced to retire to the outskirts. this reason nearly all the older congregations are gradually dwindling down, and some of them are no longer self-supporting. of St. Philomena's, which would find it difficult to subsist were it not that many of the older families who have moved beyond the boundaries of the parish still continue to attend the church. But this will hardly be the case when the older generation have gone to their rest and are succeeded by a younger generation that will not feel the same attachment for the parent church, and the fortunes of the church will be precarious. This, though hanging in the balance, would be a matter much to be regretted for a community that deserves so well our religion here. More than thirty-five years ago I foresaw this and frequently urged on the Fathers to get another church in the city, which might have been done without difficulty, but it did not meet with their approval, at least their active approval. The parishes that owe their organization to the Redemptorists of St. Philomena's will appear as we proceed.

# ST. MARY'S CHURCH, PINE CREEK

This church is situated in a country place about four miles southwest of Sharpsburg. It is a well-known custom of pioneers and early settlers to name churches, schools, etc., after natural objects, although such buildings, etc., may be a considerable distance from the objects after which they are named. This church is an instance, standing far out from the stream on the hills. There is a tradition in the congregation that it was organized on Low Sunday, April 23, 1844; but this is an error, for Low Sunday fell on April 14, that year. It is certain that the parish was formed at an earlier date. The first settlers were for the most part Germans, though others were mingled with them, and the lot on which the church stands was donated by an Irishman. Gibbs visited the place from Pittsburgh at the same time that he was attending Crafton, as we shall see; but it is not certain that he built the church; that was more probably the work of the Redemptorists who seem to have ministered to the little flock till Father Gibbs' return, and to have resumed the charge after an interval, as will appear. Rev. James Reid, later of Beaver, visited the place in 1846. Father Gibbs returned at the end of 1847, and included St. Mary's in his missionary field till 1850, when it reverted to the Redemptorists of St. Philomena's. It may be remarked that this is the second German congregation organized in the diocese. When Bishop O'Connor made his first visitation he tells us there was a log church with 400 souls. In 1854 it passed into the jurisdiction of St. Mary's Church, Allegheny, and so remained till 1862 when Rev. Michael Eigner was appointed resident pastor.

# ST. MICHAEL'S CHURCH, SOUTH SIDE, PITTSBURGH

The nucleus of this now immense congregation was formed, it would appear, by the Redemptorist Fathers in a little frame building consisting of a single room and standing at the foot of the hill in what was then known as the borough of Birmingham on the south side of the Monongahela River, most probably in 1846. The little congregation soon began to grow rapidly, and in the spring of 1847, continued under the care of the Redemptorist Fathers. Bishop O'Connor donated a lot near by from the farm he had, which has been referred to in these pages, and a church was begun. The corner-stone was laid by the Bishop July 16, 1848; and the church was dedicated by the same prelate on the 24th of November under the invocation of the Archangel St. Michael. The Redemptorists withdrew in 1851, and the congregation was ministered to at intervals by Rev. N. Heeres of M'Keesport, for a few months till Rev. J. Hartman was appointed pastor, who built a residence for the priest. He remained until the arrival of the Passionist fathers near the end of 1853. Father Hartman, of whom I have not succeeded in learning anything, then withdrew. Father Stanislaus, C. P., was then appointed pastor, and from that time it is under the pastoral care of that Congregation, who have made of it one of the largest and best equipped parishes in the diocese. Before being sent to another field of labor, Father Stanislaus had the plans prepared for the present magnificent church, which was urgently demanded by the rapidly increasing congregation. As time went on different fathers succeeded each other, as they still do. The corner-stone of the new edifice was laid by the Vicar-General Father M'Mahon, in the absence of the Bishop, July 18, 1858. This was the first Passionist church built in the New World. It was finished by Father Luke, one of the best builders the Congregation has had in this country. When the church was completed it was dedicated by Bishop Domenec September 29, 1861.

#### VERONA

The town of Verona is situated on the eastern bank of the Allegheny River about ten miles above Pittsburgh, and was first known as Verner Station, Allegheny Valley Railroad. Notice of it is introduced here rather with a view of completing a survey of the Church in the diocese, than as being entitled to a place among the biographies; and the same is true of a few other places. The town was incorporated in 1871 as a borough; and the railroad established repair shops there which has added something to its importance. The population is 2849.

The first Catholic settlers of the vicinity were Germans, who heard Mass and complied with their religious duties either at Sharpsburg or Pittsburgh; and Mass was also occasionally celebrated in a room at Sandy Creek, about three miles nearer Pittsburgh and one east of the river. As early as 1840 one of them, Adam Wirtz, bought fourteen acres of land and settled on it, and when the number of Catholics had sufficiently increased, he fitted up a room in his house for a chapel. On his death, the date is not ascertained, he left his little farm to the German Orphan Asylum, Troy Hill, Pittsburgh, on condition that a chapel should be built on it. Sufficient ground was given, but the chapel was not built. After the completion of the railroad in 1855,

the congregation increased, and an Irish element was gradually infused into it. Mass was now celebrated more frequently, but a church was not undertaken until 1866. The Redemptorist Fathers from St. Philomena's, Pittsburgh, who were then ministering to the people, took the matter in hand, and the corner-stone was laid by the Bishop July 23rd of that year. The building was completed before the end of the year and was dedicated under the invocation of St. Joseph by Very Rev. Father Stebiel, but the date is not recorded. The building was a small frame structure and stood on top of the hill; convenient then, but very inconvenient now, since the building up of the town is principally farther down and on the bottom land.

#### ST. MARY'S GERMAN CHURCH, SHARPSBURG

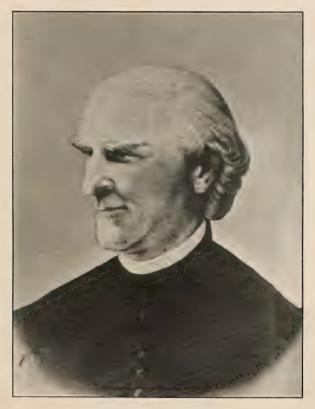
Again we turn to the successors of Father Prost. German Catholics were among the first settlers in Sharpsburg; but in the beginning they heard Mass in Pittsburgh, and later when the church was built at Pine Creek, a number of those living in that part of the county attached themselves to it. But when the English Church opened in the town many of them went to form a part of that congregation, it being more convenient; and it may be said once for all that, in those days it was almost a necessity for every priest, of whatever nationality, to have some acquaintance with the German Language. At length it was deemed expedient, for the Germans who were now in the majority, to have their own church; and the work was confided to the Fathers of St. Philomena's. The congregation was organized, and work was begun early in January, 1853; but the English Church was used by special arrangements till their own would be ready for occupation. The cornerstone was laid by the bishop early in the summer, and the building was dedicated under the invocation of the August Mother of God on the 18th of June, 1854; but it had passed in the course of its erection into the hands of the secular clergy, Rev. C. N. Sorg of whom I have been unable to learn anything, in February. The church was of brick, 115 feet in length by 55 in width; but the whole was not occupied by the congregation; the pastor lived in rooms in the rear. Father Sorg was called to another field of labor in February, 1856, and soon after the congregation was confided to the care of the Redemptorists, who continued in charge of it till August, 1865.

## HOLY TRINITY CHURCH, PITTSBURGH

The good work accomplished by Father Prost continued to spread, and the German members of the parent church on the hill district back of the cathedral soon began to think themselves able to be organzed into a separate congregation. The bishop favored the undertaking and lots were bought as the site of the new edifice. A temporary chapel was opened in the spring of 1857, and at the same time work was commenced on the foundations of a permanent church. The corner-stone was laid on June 17th by the vicar-general, and the church was dedicated by the bishop on November 22nd, of the same year, 1857, under the invocation of the Most Holy Trinity. The congregation continued to be ministered to for a time by the Redemptorists; but in the latter part of 1859 it was confided to the newly ordained Rev. Frederick Seneca, who was pastor at the time this volume closes.

#### STS. PETER AND PAUL'S CHURCH, E. E. PITTSBURGH

Soon after the completion of Holy Trinity Church the Redemptorist Fathers turned their attention to the German Catholics living in another outskirt of the congregation, East Liberty. But the East Liberty of that day was quite different from that of our day. At that time it was a comparatively insignificant village on the Pennsylvania Railroad a little more than four miles out of the city; now it is a thickly built-up and prosperous part of Pittsburgh, containing some of its finest



REV. ANDREW PATRICK GIBBS

residences and most flourishing business places. Since its annexation to the city in 1867, it is known as the East End. The people were generously aided in their efforts to build the church by Mr. Peter Hauch, who donated half an acre of ground as a site. The corner-stone was laid by the bishop on Thanksgiving Day, November 26, 1857; but, notwithstanding that the building was small, it was not finished until the end of two years, when it was dedicated by the same prelate on the same national holiday, November 24. The church was then attended by the Redemptorist Fathers until May, 1860, when Rev. C. Kloeker was named first resident pastor.

#### REV. ANDREW PATRICK GIBBS

The subject of this sketch has left a name that will long be held in high regard in the diocese in which he served so long and faithfully. He was born in Queens County, Ireland, in 1815; and having pursued his studies for a time, he came to America, the date has not been ascertained, and entered St. Charles Borromeo's Seminary, Philadelphia, where he completed his course and was ordained to the sacred ministry by Bishop Kenrick, September 20, 1840. He came directly to Pittsburgh and became assistant to Father Garland pastor of St. Patrick's Church, or rather lived with him, for he did not assist him in ministering to the members of his congregation, but looked after the spiritual welfare of several missions outside the city. First among these was

# ST. PHILIP'S CHURCH, CRAFTON

At an early day a number of Catholic families gradually settled in the valley of Chartiers Creek, which empties into the Ohio River from the south about two miles below Pittsburgh, about two miles up that stream, and six miles southwest of Pittsburgh. At first they complied with their religious duties at Pittsburgh or were visited from time to time; but soon it was thought advisable for them to be organized into an independent congregation. A Mr. Philip Smith, of Philadelphia, purchased large tracts of land in that section; and, though not a Catholic himself, he donated a site for a church, at a place which came to be known as Broadhead, the village being so named in honor of Colonel Edward Broadhead, who was at one time in command of Fort Pitt. A little church was undertaken probably in 1838, and on its completion it was named St. Philip's in honor of the donor of the ground. It was dedicated by Bishop Kenrick, July 25, 1839. It was twice enlarged before it was abandoned for the present stately and elegant structure. At first it was so short that people were accustomed to remark that, if anyone left the door open all the priest had to do was to reach out from the altar and close it. The town has since changed its name to Crafton. In the autumn of 1840 Father Gibbs began to attend the little congregation, among others, and continued for about three years, when he withdrew, as we shall see presently. At the time of the erection of the See of Pittsburgh, Bishop O'Connor informs us that it numbered 150 souls. While attending St. Philip's, Father Gibbs also ministered to a couple of other missions, among which was

# ST. ALPHONSUS' CHURCH, WEXFORD

This church is situated in a country place on or near the "Old Franklin Road", some twelve miles north of Pittsburgh. It is an old German settlement, but it would be impossible to say when the first families located there. The lot on which the church stands was donated by a member of the little colony, a Mr. Shaffer; but when the church was built has not been ascertained. Bishop O'Connor informs us that in 1843 there was a little brick church and a congregation of 250 souls. It appears probable that the Redemptorist Fathers from St. Philomena's Pittsburgh, were the first to visit the place, and that the church was built under their supervision, both because the settlement was German,

and also because the church is named after their holy founder who was canonized only a short time before, and they would naturally deem it fitting to honor him by naming the sacred edifice after him. But if this view is correct they must have visited the congregation for only a short time, for it appears to have been a part of one of Father Gibbs' missions from the time he took charge of Crafton. Be that as it may—and particulars are scarce and not always reliable with regard to some of our early missions—it is certain that he was in charge of the place early in 1843. In one of his letters to Father Stillinger, dated July 18, 1843, he writes: "You will be so kind as to send to us by Mr. Barr (the late James P. Barr, of *The Pittsburgh Post*) all the holy oils you have to spare. The Rev. Mr. Heyden arrived here on Saturday night; he brought no oils with him, and hence we have no resource left but you."

The next year he was transferred to Loretto as assistant to Father Lemcke; and in 1845 was made pastor of St. Aloysius' Church, at the Summit, which he had previously attended from Loretto. once heard him say that, while assisting at the latter place he rode to the Summit on a certain occasion in the latter part of September through three feet of snow, a distance of about six miles. Father Lemcke was succeeded by Rev. Hugh P. Gallagher, between whom and Father Gibbs some difficulty arose in 1847, the precise nature of which is not on record, although I have a number of letters treating of it. Rev. Tobias Mullen, then pastor of Johnstown and later Bishop of Erie, espoused the cause of the pastor of the Summit, but it was clearly the determination of the pastor of Loretto to have him removed, and in this he succeeded, although the people protested in a letter to the Bishop. Under date of June 18, 1847, Father Mullen wrote to Father Stillinger, then vicar-general, on behalf of Father Gibbs, asking his good offices with the prelate and insinuating very plainly that the priest had been treated unjustly; and Father Gibbs also wrote on his own behalf. after, he went to Blairsville where he spent a few weeks with Father Stillinger, and in the meantime entered into a correspondence with Rev. Father Verhægen, Provincial of the Jesuits, then residing at Georgetown, with a view, if possible, of joining the Society. This his two clerical friends opposed, and their good offices were successful in inducing him to remain in the diocese. The Bishop wrote to his vicar-general under date of September 30th: "I am not yet able to arrange the mission for Mr. Gibbs, but will try to do so as soon as possible, and when done, I shall make it known to you." The result was that he was sent to St. Mary's Church, Pine Creek, with the additional obligation of attending Wexford and Sharpsburg. It is not known for certain whether he resided for a time at St. Mary's, or not; but if he did it was for a very short time, for he soon came to live at Sharpsburg, as a more convenient place and one having better future prospects. He visited Pine Creek until 1850 when it reverted to the Redemptorists. The principal mission of Father Gibbs was Sharpsburg.

# SHARPSBURG

The borough of Sharpsburg is situated on the west bank of the Allegheny River about five miles above the junction of that stream with the Monongahela, just above the mouth of Pine Creek which separates it from Etna Borough. It derives its name from James Sharp,

who settled there in the fall of 1827, and subsequently owned much of the land on which the town is built. It was incorporated as a borough in 1841, and is a place of considerable importance owing to its manufacture of iron and steel. The Western Pennsylvania Railroad, passes through it as did the canal before it; and it has other important railroad connections. The first Catholic inhabitants heard Mass either at St. Mary's, Pine Creek, some five miles out in the country, or in Pittsburgh. Population 8153.

Father Gibbs opened a school with a lay teacher about the same time that the church was finished. In the beginning of 1853 the Germans who had previously attended the English Church, or one of the German ones of the two cities, organized a separate congregation. But a new field, and the most important of his life, now opened for

the pastor.

In 1816 Mr. William B. Foster, a wealthy and public-spirited citizen of Pittsburgh, laid out a town on the east bank of the Allegheny, beginning about three miles above the confluence of the two rivers, which he named Lawrenceville, in honor of Captain James Lawrence of the United States Navy; and within its limits he sold to the general government a tract of about 37 acres of land for one of the arsenals which Congress passed an Act to establish in different parts of the country soon after the outbreak of the War of 1812. It was named the Allegheny Arsenal, and the government still owns the ground, although it ceased to be used for arsenal purposes many years ago. By an Act of the State Legislature of April 6,1866, to take effect the 1st of the following January, the limits of the city of Pittsburgh were extended so as to take in Lawrenceville, with other suburban districts;

but the former name still clings to it.

The first Catholics to settle in this part of the county heard Mass at St. Patrick's Church, Pittsburgh, or later at Sharpsburg; but a move was made in the summer of 1853 to organize a congregation in the growing suburb, and to open a school. A meeting was held on the 1st of September to take the matter into consideration. A lot of three acres of very desirable property was secured and the contract for the building of a little church was let. It was finished by the beginning of the following year, and was dedicated under the title of St. Mary on the 23rd of January. Father Gibbs soon after transferred his residence from Sharpsburg-for he seems to have lived for only a short time if at all, at Pine Creek-to Lawrenceville, where he spent the remainder of his life. He continued however, to minister to the congregation of the former place till the early part of 1863, when it became an independent congregation. He also paid occasional visits to the scattered families living up the east side of the river for several years, especially during the grading of the Allegheny Valley Railroad in 1853-54. In time the little church had to be enlarged, but the congregation soon outgrew it, and the present commodious and elegant edifice was undertaken, the corner-stone being laid June 23, 1873, and the building dedicated April 19th of the following year. In the meantime a school had been opened, which was placed in charge of the Sisters of Mercy in the fall of 1866. Convent, school and academy buildings were provided as the growth of the congregation demanded, so that at the time of his death Father Gibbs had one of the best equipped, if

not the very best equipped congregation in the diocese; and, which is much to his credit, it was free from debt. He left no monument of his zeal, like not a few others do, for which the world will give them credit, and possibly the church bestow an honor, while their successors have to foot the bill in the sweat of their faces and get no credit for their days and years of toil and sleepless nights.

Although in the increase and spread of the city's population other congregations were cut off from the skirts of St. Mary's, still for many years before his death Father Gibbs had to have an assistant to aid in ministering to his numerous flock. Full of years and rich in merit he closed his laborious career on the morning of July 19, 1885, in the 71st year of his age, and the 41st of his priesthood. The funeral Mass was celebrated by his life-long friend and brother in the sacred ministry, the Bishop of Erie, and his remains were laid to rest in St. Mary's Cemetery, beside whose gate his church stands. Some years after, the congregation as a mark of their grateful appreciation of his long and faithful service among them, raised a costly and tasteful monument over his remains.

Father Gibbs was tall and slender, and inclined to be careless of his personal appearance, though never for a moment forgetful of his dignity as a minister of the altar. Although of a quiet and retiring disposition, at least in the later years of his life, he was a close observer of what passed on around him; and on account of his vast experience and long service in the ministry, he was for many, many years a member of the bishop's council, and was frequently called upon to take an active part in diocesan affairs. He was succeeded by Rev. William Pollard, of St. John the Evangelist's Church, South Side, Pittsburgh.

#### REV. MATTHEW WILLIAM GIBSON

Only a few years of the zealous labors of this learned priest were spent in the western part of our state; although in the evening of his long and eventful career he returned to lay him down to rest amid the scenes of his early labors. The following sketch of him was written soon after his death by one who was well acquainted with him, and published in the Philadelphia Catholic Standard: "Rev. Matthew W. Gibson was a member of one of the staunchest and most faithful Catholic families of the north of England, and was closely related to the Fenwicks, who did so much for the Church in America and of whom two became bishops here, one of Boston and the other of Cincinnati. \* \* \* Father Gibson was born in Hexham, County of Northumberland, England, in 1816. At an early age he was sent to Ushaw College, of which an uncle of his, Rev. William Gibson, had been the founder. At the age of sixteen he, in company with a younger brother, who has long been a prominent merchant of Philadelphia, Mr. Alfred C. Gibson, came to this city (Philadelphia) and here he at once began his studies for the priesthood. This was in 1832, and he was one of the three students with whom Bishop Kenrick in that year humbly began what has since grown to be one of the finest institutions of its class in the world, the theological seminary of St. Charles Borromeo. \* \* \* At Christmas of that year young Gibson received the ecclesiastical tonsure in St. Mary's Church, and late in the following summer he was sent to continue his studies in the

Propaganda in Rome. One of his fellow students in this institution was Rt. Rev. William O'Hara, Bishop of Scranton. During his sojourn in Italy he served for a time as official interpreter for English visitors. Having completed the prescribed course, he returned to Philadelphia in 1841, and in that year was ordained to the priesthood by Bishop Kenrick in St. John's Church, then the cathedral. The first mission to which he was assigned was the historic Loretto, as assistant to the Rev. Henry Lemcke."

Before pointing out one or more inaccuracies in this sketch, it may be remarked that, when the Catholics of England were permitted to enjoy a little liberty in the practice of their religion, Ushaw College was founded to take the place, in a measure, of Douay, on the continent, which had served as one of the recruiting offices of the English clergy during the persecutions and disabilities of their coreligionists at home. It was here that Cardinal Wiseman studied before he went to Rome; and in the ode which he wrote for the Golden Jubilee of the College, in July, 1858, he refers to Father William Gibson in these words:—

"But hush! good spirits fill the air;
They come our joy and love to share,
Great Lingard, Gibson, Gillow, Eyre,
Who sleep beneath our sod."

—The Life and Times of Cardinal Wiseman, Wilfred Ward, vol. ii. p. 171.

The statement that young Gibson began his studies for the priesthood in 1832, and was one of the three students with whom Bishop Kenrick opened the institution, appears doubtful, as there is no mention of that institution in the *Directory* before 1835. The date of his ordination is certainly erroneous, as will appear from the following letter, now before me, which is addressed to Father Stillinger. Jefferson, from which it is written, it may be remarked was long since changed to Wilmore, the name of a colored Catholic family in whose house—or rather barn—Father Gallitzin frequently said Mass.

"Jefferson, Jan. 15, 1841.

Rev. and Dear Sir:

As I have a great number of Germans in my congregation at Johnstown and am unable to speak the language, I would be much obliged to you if you would have the goodness to attend them one Sunday either this or next month. Mr. Lemcke is unwell and cannot consequently undertake the journey from Loretto. If you could do me the favor I would be very much obliged to you, if you would write immediately and inform me on what Sunday you would come, and if necessary I would attend your congregation the same Sunday. If you could come the Sunday a week I would prefer it.

I have often wished to come out to see you and to become acquainted with you, but my extensive district, which comprises five congregations, always keeps me busily engaged; but as soon as I can spare time I will come and see you. If you can conveniently come you will be welcomed to Mr. John O'Neil's house, where I stop when I visit Johnstown.

I am, dear Sir, yours in Christ,

This letter is postmarked Ebensburg, January 21, 1841, and clearly supposes that the writer had been stationed at Jefferson for some time; it also leads to the opinion that he was not assistant at Loretto and could not have been ordained in 1841. In another letter to Father Stillinger, also written at Jefferson, and dated September 21, 1842, he says, among other things: "I received your kind invitation to be present at the dedication of your church, but I am sorry to say, circumstances will prevent me from assisting. I have had an addition of sixteen feet made to my church at the Summit which will be completed next week, and by an agreement with the congregation, prior to the receipt of your letter, I settled on that day, the first Sunday of

October, for opening it." In the Souvenir of Loretto Centenary, we read: Father Gibson's "first charge was Loretto, Cambria County, where he acted as assistant to Father Lemcke, the successor of Father Gallitzin, remained here until he was appointed pastor of St. Bartholomew's Church, Wilmore, in 1842, where he remained for several years. His name is found in the baptismal and matrimonial registers of St. Michael's, Loretto, until And again, evidently in his own handwriting: "Register of baptisms, marriages, etc., etc., of the mission which comprises Ebensburg, Summit, Jefferson, Munster, Johnstown, Recevoir, from the 1st of October, 1841, when I, Matthew William Gibson, received jurisdiction from the Right Rev. Francis Patrick Kenrick, Bishop of Philadelphia. To which are also added some baptisms and marriages performed by me in the congregation of St. Michael, Loretto." The same valuable contribution to our local religious history states that, "The first entry made by Rev. Matthew William Gibson was dated October 2, 1841; the last February 21, 1844." The "Recevoir" here mentioned was the South Fork Dam, which was originally built as a feeder for the Pennsylvania Canal, whose western division started at Johnstown, and passed down the Conemaugh, Kiskiminetas and Allegheny Rivers to Pittsburgh. After the abandonment of the canal in the early winter of 1863, the dam was maintained by certain wealthy persons principally of Pittsburgh, as a resort for fishing and other relaxations. It will be principally remembered however, in history, as the cause, by its bursting, of the awful Johnstown flood of Friday afternoon, May 31, 1889, in which so many lives were lost and so much property destroyed.

The next letter of Father Gibson's is also to the pastor of Blairs-ville, and is written from Ebensburg April 24, 1843. In it he intimates that he has fallen under the displeasure of Bishop Kenrick, and that Father Stillinger had written to him, (Father Gibson) on the subject. After stating that the reason for his superior's displeasure is not clear to him, he continues: "Yet the kindness your letter breathes, and the anticipation of our future happiness more than compensates every other consideration. As soon as the bishop writes to me on the subject I will be with you, and glad will I be, as I will find in you a brother, a father and a protector." The trouble appears to have come from Father Gibson having interfered too much and too imprudently in certain civil affairs; and the bishop, residing at such a distance, may not have had the matter impartially explained to him, as happened on more occasions than one in our early history. In a second letter also written from Ebensburg and dated June 4 of the same year, he says:

"It was my intention to have started for Blairsville on Saturday morning, but the heavy and continued rain prevented me. I cannot now come this week, it is utterly impossible; I will, however, try to come Sunday a week and give you a sermon then. The bishop wrote to me and informed me that he could not execute his plan of relieving you at present; and in a letter he wrote to the Rev. Mr. Lemcke he says it would be his wish and desire that I should remove to Loretto so that Mr. Lemcke and myself may attend to the spiritual charges of this county, so that my fate is not decided for the present. I am obliged to you for your kind wishes and am sure that were I in your company you would do all in your power to make me comfortable. I am sorry I have not been able to see you ere this."

The next letter, to the same person, contains several interesting historical items.

"Philadelphia, Oct. 25, 1843.

"Revd. and Dear Sir:

"I am at present in Philad., and as I have just heard some news relative to our Bishop, I will hurry to acquaint you with it, knowing that it will gratify you. One Mr. Brown received a letter from Europe stating that Dr. O'Connor will arrive in America about the 24 of November. He has obtained from the missionary society of Lyons 5 priests as also money to pay their expenses out, and money enough to maintain them for 5 years. He has also got from the Irish college of Rome one Dr. Wilson, a very learned man. The last news relative to the bishop states that he was at London, is going to Ireland and thence home.

"I was with Bishop Kenrick on Monday, he inquired very kindly concerning you; but he seems indifferent about our part of the state, and he cares nothing about it now. (I understand, I know not as to the veracity of it, that he received a letter from Rome on Dr. O'Connor's appointment forbidding him to interfere or meddle with Dr. O'Connor's allotment). Dr. O'Connor has obtained 3 places in the College of the Propaganda, so that if you are anxious to have any one sent there, by applying immediately on his arrival, I think you might obtain a place. I mention this as it may be probable you might desire to send some one.

\* \* \* I will leave the city for the mountains on Monday next.

With esteem and respect toward you,

I am your brother in Christ.

M. Gibson."

With the erection of the Diocese of Pittsburgh and the arrival from Europe of the newly consecrated bishop, a change naturally and necessarily came over the affairs of the Church in the western part of our state. From certain letters in my possession it would appear that Father Gibson came to Pittsburgh; that the bishop offered the congregation of Loretto to Father Stillinger, as Father Lemcke wished to resign but that he declined, as we have seen in the sketch of his life; and the bishop sent Father Gibson to him as an assistant, principally to look after some of the out-missions, reminding him that Father Gibson was inexperienced and imprudent and should be admonished strongly so that he might not get himself into difficulties. This letter shows the kind regard which both the bishop and Father Stillinger entertained for him; but it also shows that inexperience and the impetuosity of youth were his weak points—that his undoubted and active zeal

was not always according to knowledge. This is the last mention of him as a priest of the diocese of Pittsburgh. He says that he went to Massachusetts in 1843; but this is evidently antedated a year. I will give his own words, which show him to have been a busy man. He says: "Built St. John's Church, Worcester; and also St. Ann's Church, Worcester; St. George's, Saxonville; St. Polycarp's, Leicester; St. Bernard's, Fitchburg; St. Luke's, West Boylston; St. Louis', Webster; St. Birdget's, Millbury; St. Martin's, Templeton. Bought St. Leo's Church, Leominster, from Protestants. Founded the congregations of Southbridge, Spencer, Holden Leicester, Gardner, Barre, Uxbridge, Grafton, Whittinsville, Holliston, Farmingham, Hopkinton, Winchenden, N. H." The *Directory* does not give his name in 1845; but gives it at Worcester, Mass., from 1846 to 1856, part of the time with an With regard to his further labors in this country he says: "In Wisconsin built St. Charles', Cassville; St. Patrick's, Racine; St. Laurence O'Toole's, Lancaster." His name is given in the *Directory* as pastor of Pulaski, Wis., from 1858 to 1861; no Directories were published for 1862-3; but that for 1864 places him at Nicetown, Philadelphia. It is not known with certainty when he left the United States and returned to England, but it must have been during the course of 1864, or soon after. He then spent several years in the British East Indies, in part, it would appear, as chaplain in the army and navy and in part in missionary work, and then returned to his native land. Here the Bishop of Hexham and New Castle appointed him pastor of Monkwearmouth in Sunderland, after which he was chaplain of Callaly Castle, Northumberland, where he remained four years. Of his missionary work in England he writes: "Built church of SS. Joseph, Patrick and Cuthbert, in Coonforth, County Durham, England. Built the presbytery of Coonforth." But he gives no dates for our guidance. He next crossed over to Beverly, New Jersey, where his name first appears in the Directory for 1884. Here he labored till March, 1888, when impaired health incapacitated him for further missionary work, and he came to the home of his niece, Mrs. J. A. Schoonmaker, Ebensburg, Pa., where he closed his long and eventful life on the 9th of June of the same year, in the 72nd year of his age and the 48th of his priest-His remains repose in the cemetery of the church there.

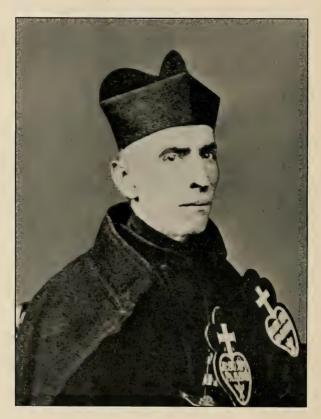
Father Gibson was in many respects a remarkable man; tall, and in later years rather heavy, but refined in his manner and conversation; a ripe scholar and in every respect a thorough Englishman. He was of an active and restless disposition, but he never remained long in any place without giving evidence of his zeal and activity. It seemed fitting that he should close his career amid the scenes in which it was begun, and the more so as he was so fortunate as to do this in

the company of those near and dear to him.

# VERY REV. ANTHONY CALANDRI, C. P.

The following sketch was prepared by the Fathers of St. Paul's Monastery, South Side, Pittsburgh: Very Rev. Father Anthony, C. P., was the founder and first superior of the Passionists in America. In 1852 Rt. Rev. Michael O'Connor, Bishop of Pittsburgh, had to go to Rome on important business in relation to his new diocese. One of the objects of his visit to the Eternal City was to bring back with him to

his diocese a band of religious missionary priests to labor in the large field of God's Holy Church, in this country, and especially among the flock entrusted to his pastoral care. During his long residence in Rome as a student in the college of the Propaganda, Dr. O'Connor had acquired a thorough knowledge of the different institutions in the Holy City. He was also perfectly acquainted with the spiritual wants of the American missions in the large republic of the United States. In his zeal and prudence he had now to choose a religious



VERY REV. ANTHONY CALANDRI, C. P.

body most adapted to supply the existing spiritual wants. After mature consideration and fervent prayer, his choice fell upon the Congregation of the Most Holy Cross and Passion.

Bishop O'Connor having made the choice of this congregation, resolved to make a formal request to the general of the order for some fit members of this congregation; and with this intention he went to the retreat of SS. John and Paul on Mount Celio, where the General Superior resides. Our Most Reverend Superior General, Father Anthony of St. James, received the bishop with his usual politeness and respect. He listened with serious attention to the request of Bishop O'Connor and kindly thanked him for the honor done to his congregation in

selecting it for the American missions and assured him that, though it would give him much pleasure to comply immediately with his request, yet it would be necessary to postpone the proposed American foundation until the necessary number of qualified and willing members could be found to assume the reponsibility of such an important undertaking. But the bishop pressed his request with such energy that the foundation was promised, the acts of agreement were formulated and four religious were chosen and appointed by the General for the American foundation. Father Anthony of St. Peter was made the superior, and thus became the founder of the first Passionist establishment in the New World. Father Albinus of the Incarnate Wisdom was given him as assistant, and Father Stanislaus of the Assumption, a native of Poland, was associated with them. The fourth religious was a lay brother, by the name of Brother Laurence of the Sorrowful Virgin.

Father Anthony was born in the town of Lesio, in the diocese of Mendovi, Italy, on the 25th of May, 1817. He received the Passionist habit on the 18th of June, 1836, at Lucca, and was ordained priest on the 27th of March, 1841. He was tall of stature and very thin, his face was pale, and his features sharp. He naturally spoke with warmth and rapidity; and to simplicity he united a large amount of prudence and even shrewdness. He possessed likewise a great firmness of purpose. He carried his head and shoulders erect, and his walk was grave but without affectation. He ignored the tyranny of human respect, and never permitted it to come between him and what he believed his duty. He had an ardent zeal for the observance of his rule and the salvation of souls. These qualities recommended him to the general as a fit person to whom he might confide the arduous task of establishing a new province of the order. Before setting out on their long journey he and his three companions accompanied by Bishop O'Connor, went to receive the Pope's blessing for themselves and their undertaking. On this occasion Pope Pius IX., addressed the bishop, and pointing to the pale emaciated form of Father Anthony said: "Do you take this man to America? He will die before half the journey is over." For this time, however, his Holiness did not intend to be a prophet.

In company and under the kind and experienced direction of the bishop the little band left the Eternal City for the port of Civita Vecchia, whence they sailed in October, 1852. They stopped at London where the bishop left them for a few days in order to go to Dublin to give in his Holiness's name the pallium to the holy and learned Archbishop Cullen, Apostolic Legate of the Pope in Ireland. The bishop, according to previous arrangements, met Father Anthony and his companions at Liverpool, thence they sailed for America, and after a prosperous voyage landed in Philadelphia on Sunday, November 14, 1852. The bishop conducted his little party to the diocesan seminary, (which at that time was under the direction of some few religious of St. Vincent of Paul) where they remained about a week, at the end of which Father Anthony and Brother Laurence proceeded to Pittsburgh. There they stopped in the bishop's house, according to the agreement made in Rome, where the bishop promised to keep them in his house until they could have a monastery for themselves. The other two fathers remained at the seminary in Philadelphia for a month or six weeks. After this they also came to Pittsburgh to join the superior, Father Anthony, and the brother at the bishop's house, where they began to keep the regular observance of the Passionist rule as far as the circumstances of

the place would permit.

The difficulties Father Anthony and his companions had to contend against in bringing their purpose to a successful issue cannot be readily appreciated by us. In the first place they were totally ignorant of the English Language; they were practically deaf and dumb to all that was said around them, and although they began the study of English they were at greater disadvantage even than a child, for they had passed the age beyond which the acquisition of a new language with proper accent and pronunciation becomes a matter of extreme difficulty to the average man. Then in the next place they were poor. came to found and build a monastery by their personal exertions. had no friends but the bishop, and he was pretty well hampered with debt. Several of the churches were in debt, his old cathedral had been lately destroyed by fire, and the new cathedral was in course or erection, and this would more than exhaust his funds; so that, though the bishop offered to give Father Anthony a lot on which to build a monastery, he could not give him any money. Where could this foreign priest obtain the necessary funds for the erection of a religious retreat. Poverty under such circumstances and in a protestant country like America, was, humbly speaking, a formidable difficulty. Father Anthony and his two companions were brought to this country to be missionary priests, and as yet they could not speak the language to the people. This was another disheartening feature, that they could not devote themselves to the principal work of their institute.

There was also bigotry and persecution to contend against. The "Know Nothings" declared that if those priests attempted to build a monastery they would pull down in the night what was built the previous day. However, it was God's work these missionaries came to do, and God was with them. On the 7th of August, 1853, the corner-stone of the first Passionist monastery in America was laid by Father Anthony at Birmingham, Pa. (now South Side, Pittsburgh) near the top of the hill, in the presence of a large assembly of people. The new building was 60 by 39 feet. In the beginning of May the following year, 1854, the new monastery was finished, and on the feast of Pentecost was blessed by Bishop O'Connor, and delivered over to the little community. A large amount of credit is due to Father Anthony for the untiring zeal he manifested in bringing this matter to such a happy conclusion; which was the beginning of the flourishing provinces the Passionists now have in the United States. They have sent colonies to Mexico and South America, and yet have eight well supplied retreats

containing some two hundred religious. (In 1902).

In July, 1854, Father Anthony was relieved of his charge of superior, being relieved by Father Dominic, and was appointed to the important office of master of novices. During the remainder of his life he most laudably fulfilled the offices of master of novices, rector, provincial consultor and provincial. After a few years in this country he proved to be a most successful missionary. And although his accent and grammatical construction bore a decided foreign impress, his earnestness and ascetical appearance made his audience forget these

peculiarities and often moved the most hardened to tears. Many are the incidents related of how the people were moved to tears though they understood not all that he said, and sometimes before he had uttered even a single word.

Father Anthony was a man of unusual holiness, and those who knew him well, placed great confidence in his prayers, and some attributed wonderful cures to his intercession and ministration. most observant to St. Paul's rule and constitution. He loved the order of which he was a member, and had nothing more at heart, besides the immediate glory of God, than its welfare and propagation. As he was a good edifying religious during life, his death was the falling to sleep of the just. He died after a painful illness in the retreat of St. Marv. Dunkirk, N.Y., on the 27th of April, 1878, the vigil of the feast of St. Paul of the Cross, whom he imitated so well in life, and we hope he went to celebrate the feast the following day of his spiritual father in heaven. He is buried in the vault at St. Paul's Monastery, Pittsburgh. (End of sketch.) He had just completed the 61st year of his life; was in the 42nd of his religious profession; and the 37th of his priesthood. I may add that, it was my singular privilege to preach at both the Silver and the Golden Jubilees of the foundation of St. Paul's Monastery.

At the time embraced within this volume of our work, 1860, the Passionist Fathers had established a number of houses beyond the limits of the diocese of Pittsburgh; and besides the large chapel or church attached to the monastery, they had, and still have charge of St. Michael's German Congregation at the foot of the hill below the mother house, which is perhaps the largest congregation of that nationality in western Pennsylvania.

#### REV. HUGH PATRICK GALLAGHER

The subject of this sketch was born in Killigordon, County Donegal, Ireland, on Easter Sunday, March 26, 1815. The institutions in which he made his studies, the date and place of his ordination, and other particulars relating to his early life have not been handed down A Rev. Hugh Gallagher, whom I take to be almost certainly the same person, is mentioned in the *Directory* as assistant at Pottsville. Pa., in 1841-43; and from this and the well-known scarcity of priests, as well as from his own age, it may be inferred that he was ordained in 1840—the Directory always giving the clerical lists for the previous year. His name appears in the newly erected Diocese of Pittsburgh as pastor of Butler in 1844; it then disappears, and we find Rev. Hugh P. Gallagher, pastor of Loretto, his first entry dating September 27th of the same year; to which place, if it be the same person, he was transferred before the end of the year. He succeeded Father Lemcke, and with the aid of an assistant attended a number of the surrounding missions. During his pastorate he removed the remains of Father Gallitzin to the lots which that thoughtful missionary had set apart as the site of a new church, and had them interred in front of the spot which the church now occupies, which was contrary to the express wish of the good priest himself, and which gave Father Lemcke extreme displeasure on his return from Europe some time later. Over the spot he had the existing monument erected, with the exception of the statue

of the prince-priest. In 1851 he commenced the erection of a large brick church, which gave place in 1901, to the stately, stone edifice in which the congregation now worship, the gift of the steel magnate, Mr. Charles M. Schwab, a resident of the village. But Father Gallagher did not remain to finish the work he had undertaken; he confided it to his brother Joseph, who had been his assistant for some time, as will be seen in its proper place, and crossed the continent to California in 1852. He made his home in the incipient city of San Francisco, where he labored for twenty-nine years with the same energy, zeal and prudence which he had manifested on the summit of the Alleghenies. till years and the trials and privations of his missionary career began to undermine his naturally strong and robust constitution. Whatever other works may have attested his energy, and he must have been for a long time only a missionary, we find him in the closing years of his life pastor of St. Joseph's Church which he had built and equipped with all that is necessary for a well organized congregation. Failing health made it necessary for him to resign his pastorate, and he started on a trip to the eastern states and to his native land to recruit. But it was too late; and he returned and retired to St. Mary's Hospital, San Francisco, where he terminated his earthly career March 10, 1882, in the 67th year of his age, beloved and lamented by all who knew him.

## REV. ROBERT A. WILSON, D. D.

It was stated on a previous page that Father Gibson writing to Father Stillinger about Bishop O'Connor's consecration in Rome and the efforts he was making to secure laborers for his new vineyard, remarked, among other things, that he had secured a young priest, Dr. Wilson, from the Irish College as the head of the diocesan seminary he proposed soon after his return to establish in Pittsburgh. Nothing is known up to this time of this young priest; neither the date nor place of his birth nor that of his ordination; but since he is found in the Irish College it may fairly be inferred that he was born in Ireland, and that he finished his course in theology in the college of that nation in Rome. Soon after the bishop assumed the government of his diocese he opened a seminary in a building not far from the cathedral, which will be dwelt on more in detail in another part of this work; and made Dr. Wilson its first rector. But so few were the priests and so urgent the needs of the faithful that he had also to devote a part of his time, especially on Sundays, to missionary work. Among the duties assigned to him was the organization of a congregation of colored Catholics, a number of whom had found their way into the city. He succeeded in bringing them together into a rented hall, near the corner of Smithfield and Diamond Streets, which had previously been occupied by the Methodists, and which he blessed under the title of the "Chapel of the Nativity", The zeal of the young pastor for his sable little flock June 30, 1844. was extraordinary, and amounted almost to enthusiasm. He would visit their homes, spend hours with them, and even partake of their frugal meals, the better to win them to Christ; and his labors were crowned with good success. But it excited the jealousy of some of the preachers, and a trick was resorted to by these ministers of the gospel of truth, which, owing to the ignorance and bigotry of the times, was sufficient to destroy the fruit of his labors. A minister declared

from the pulpit of one of the churches that Dr. Wilson was a proslavery man, who was planning to collect a number of the negroes together, and have them seized, taken south and sold into slavery by his agents. The trick succeeded, the poor ignorant people took the alarm, the congregation was broken up in less than a year after its organization, and the chapel had to be closed and abandoned.

Dr. Wilson did not however, realize the bishop's expectations, and was soon transferred to Hollidaysburg of which he became the first resident pastor, attending a number of out-missions besides. After remaining for about two years he withdrew from the diocese. His name next appears in the *Directory* as pastor of Taunton, Massachusetts, till 1851. He died at Matanzas, Cuba, August 18, 1856.

# HOLLIDAYSBURG

Hollidaysburg, the seat of justice of Blair County, was during the days of the canal, one of the most important towns in the central part of our state. It is situated near the foot of the eastern slope of the main ridge of the Allegheny Mountains, and seven miles south of its supplanter Altoona. Being on the route of such of the emmigrants west as came up the Juniata Valley, it early attracted the attention of the pioneers; though the best-known spot in those days was Frankstown, an Indian village that stood some three miles farther down on the Frankstown branch of the Juniata River, on which Hollidaysburg also is built. Conrad Weisser who was sent by the colonial government of Pennsylvania to the Indians at Logstown on the Ohio in the summer of 1748, as we have seen, gives under date of August 20, 1748, perhaps the most unique description of this town to be met with of any town in history. He writes in his journal;"Came to Franks Town, but saw no houses, nor cabin." Frankstown Road led from there to the forks of the Ohio, and we have the name preserved in Frankstown Avenue in the eastern part of Pittsburgh. The date of the foundation of Hollidaysburg cannot be given with certainty, but it was about the beginning of the last century, if not earlier; and it takes its name from William and Adam Holliday who settled there in 1768, bought lands and built a frontier fort as a defense against the Indians. It was incorporated as a borough in 1836; and being at the western terminus of the eastern division of the canal, it was for many years a place of considerable importance; but the building of the Pennsylvania Railroad and of Altoona, by diverting travel and traffic from it has very much lessened its prestige. It would be unpardonable to omit in this connection the description of the town furnished by Prof. Jeremiah O'Donovan, of Pittsburgh, some sixty years ago, in his Travels, p. 265. He says: "I went from Altoona to Hollidaysburg, Blair County, a considerable town situated somewhat on the declivity of a hill, and possessing the advantage of an immutable stream of pure atmospheric ramification, which expels and prevents the proximity of malignant and contageous distempers, so often fatal to man, and which sometimes confound the skill of doctors of distinguished abilities and lie inaccessible to the prescription of superficial empirics."

#### SECOND PART.

Administration of Rt. Rev. Michael O'Connor, D. D., First Bishop of Pittsburgh.

CHAPTER I.

# BIRTH AND EARLY LIFE OF MICHAEL O'CONNOR

The history of the erection of the diocese of Pittsburgh has already been traced (pp.95—98) to its confirmation by the Holy See: and it was stated in the same place that Very Rev. Michael O'Connor, D. D., who had for two years been vicar-general of the Bishop of Philadelphia for the western part of the state, with his residence in Pittsburgh, had gone to Rome in May, 1843, with the intention of petitioning the Holy Father in person for permission to enter the Society of Jesus, such permission being necessary for a student of the Propaganda who wishes to attach himself to any religious order or congregation. In the meantime the Fifth Provincial Council of Baltimore which met on the 14th of the same May, again took up the question of the erection of an Episcopal See at Pittsburgh to include the western part of the state, and recommended it favorably to the Holy See; and also recommended Dr. O'Connor as the most fitting person, in their judgment, for its first The confidence the American prelates had in his fitness, the reputation which he already enjoyed in Rome for learning and administrative ability, and the impression which his appearance was so well calculated to make on those with whom he came in contact, determined the Pope to consult rather for the good of the Church in America than for the wishes of one of its members; and he consequently approved both recommendations of the council. The surprise and dismay of the unsuspecting priest may well be imagined, when, upon kneeling at the feet of the venerable Gregory XVI., he was forbidden to rise till he consented to be Bishop of Pittsburgh. "You shall be a bishop first" said His Holiness, "and a Jesuit afterward". These words, as we shall see, were prophetic and were literally fulfilled. The See of Pittsburgh was erected August 7, 1843, and the Bull Universi Dominici, appointing Dr. O'Connor first bishop is dated on the eleventh of the same month and year. But before sketching his career as a bishop, it will be necessary to give the reader a brief account of his life up to that time.

The first Bishop of Pittsburgh was born in the city of Cork, Ireland, September 27, 1810; but the records of the time have not given us the names of his parents. He passed his early years at Glannyn, near Cork, and his boyhood in his native town, where he made his elementary studies and attracted the attention of Bishop Coppinger, as an altar boy, by his recollection and piety, his talents and the evident signs he showed of a vocation to the sacred ministry. These induced the bishop to send him to the Propaganda, Rome, at the age of fourteen years, although he appears to have spent a few months at Paris in study before reaching the Holy City. Among his companions at the Urban College were quite a number who afterward attained high positions, although a few of them were his seniors; such as Francis Patrick Kenrick and Martin John Spalding of this country, not to mention others, both of whom were archbishops of Baltimore. Having completed his course he passed his examination for the degree of Doctor



RT. REV. MICHAEL O'CONNOR, D. D.

of Divinity, his diploma being dated March 31, 1834. Cardinal Wiseman who was then rector of the English College speaks in terms of the highest praise of the manner in which he distinguished himself on that occasion; and it is said that when he came to receive the Pope's blessing, Gregory XVI. playfully twined his handkerchief around the head of the young Doctor with the remark, "If it were a crown of gold, you would He had been raised to the priesthood by dispensation, for he was too young as yet, June 1, 1833. He was now appointed vice-rector of the Irish College; and governed it for about a year in the absence of Dr. Paul Cullen: and was also named professor of sacred Scripture in the Propaganda. His acquaintance with a number of languages gained for him the name of "The Pope's linguist", and he was a favorite with the Sovereign Pontiff. He was now recalled to his native island, and arrived just in time to be present at the death-bed of his aged mother. He was then appointed curate of Fermoy and later chaplain of the convent of the Presentation in Doneraile. In 1839, while still filling that position, he resolved to stand examination for a vacant chair of Dogmatic Theology in Maynooth College; but while engaged in his immediate preparation for the concursus, Very Rev. Peter Richard Kenrick, then of Philadelphia, called on him on his way to Rome, and stated that his brother, the Bishop of Philadelphia, had commissioned him to invite Dr. O'Connor to come to America and accept the position of rector of the Seminary of St. Charles Borromeo, an offer which the bishop himself had made him in Rome. He consented, and soon after sailed for the New World, became head of the little seminary, and at the same time did missionary work on Sundays in the vicinity of the city till he came to Pittsburgh as vicar-general.

Soon after his consecration Bishop O'Connor left Rome, and passed through several countries especially Germany and Ireland, in the interest of his diocese. In this he had certain advantages which a stranger would not have had, having been vicar-general for a sufficient length of time to make him familiar with its needs and its future prospects. On his tour he called at Maynooth, and made an appeal to the more advanced students, which is described by one of them, Rt. Rev. Tobias Mullen, Bishop of Erie, who was long a priest of the diocese of Pittsburgh, as will appear later on, who in his Reminiscences of Rev. Thomas M'Cullagh, says: "On an evening in October (1843) as the students were assembled in the prayer-hall a strange prelate was observed beside the dean on the bench usually occupied by the latter. exterior of the distinguished visitor, in whom it was difficult to say whether the captivating grace of natural dignity or the impressive evidence of intellectual superiority predominated, bespoke the presence of no ordinary man." After being introduced by the dean, "the distinguished visitor arose and addressed the students; \* \* \*and in conclusion observed that he had no inducement to offer except plenty of labor and little for it." Five students whose course of studies was almost completed, and three others also far advanced, resolved to accompany him. Coming next to Dublin he secured a colony of seven Sisters of the recently established order of Our Lady of Mercy, to take charge of parish schools, the higher education of young ladies, and works of charity suitable to their institute. These were the first Sisters of Mercy to establish a house in the United States; and the permanent benefits which they

have conferred on religion in education and charity, not only in the diocese of Pittsburgh, but throughout the whole country is the best encomium that could be pronounced on the zeal and foresight of Dr. O'Connor in introducing them. He sailed for America November 12th, and arrived at Pittsburgh, December 3, 1843.

"The following," he writes in the *Diocesan Register*, "is a description of the Diocese of Pittsburgh at the time of its erection:—

"In Allegheny County: In the city of Pittsburgh there was St. Paul's Cathedral, congregation estimated at 4,000 souls. The Bishop was assisted by Rev. Joseph F. Deane. St. Patrick's Church, brick, Rev. E. F. Garland, pastor, congregation about 3,000. St. Philomena's (German) temporary church, attended by the Redemptorist Fathers, congregation about 4,000. Rev. A. P. Gibbs resided in Pittsburgh to attend several small congregations outside the city. St. Philip's Church Chartiers Creek (now Crafton) brick, congregation about 150, attended from Pittsburgh. Pine Creek Church, log, congregation 400. Wexford, St. Alphonsus' brick, about 250. M'Keesport, St. Peter's, brick, 300." (The Bishop wrote the Register apparently a short time before his resignation, and from memory or notes, and this statement is a mistake; the church at M'Keesport was not built until 1847.) "This makes in all seven churches, six priests, and a Catholic population in the county of about 12,500.

Westmoreland County: St. Vincent's, brick, and Mt. Carmel (near New Derry) log, Rev. Jas. A. Stillinger, 1,350.

Indiana County: Blairsville, brick, 1,000, Cameron Bottom, stone, 300, Rev. Jas. A. Stillinger.

Butler County: Butler, St. Peter's, stone; Donegal (now North Oakland) St. Joseph's, 1,300. Murrinsville, St. Alphonsus', stone, and Clearfield Township (now Herman) 500, Rev. H. P. Gallagher.

Armstrong County: St. Patrick's, brick, formerly known as Buffalo Creek Mission (now Sugar Creek) 1,000; and St. Mary's, Freeport, brick, 300, Rev. J. Cody.

Washington County: West Alexander, log 107.

Fayette County: Brownsville Church in course of erection of stone; 183 souls.

Greene County: Waynesburg, St. Anne's, brick, 64. Other stations in Washington, Fayette and Greene Counties, 160; Rev. M. Gallagher.

Beaver County: Beaver Sts. Peter and Paul, frame, 300."

Bedford, Somerset and Cambria Counties, in the diocese of Altoona, and Blair, erected at a later date, are also given; but the diocese of Erie is omitted. From this it will be seen that the bishop had in his diocese—present territory—twenty churches, a few of which were only in course of erection; and a Catholic population of a little less than 20,000. There were two or three schools, an orphan asylum with twenty orphans, and three religious communities: the Redemptorists, the Sisters of Charity and the Sisters of Mercy.

#### CHAPTER II.

#### HISTORY OF ST. PAUL'S PRO-CATHEDRAL

No sooner had Bishop O'Connor assumed the government of his diocese than his influence was everywhere felt. One of his first official acts was the ordination, February 4, 1844, of Rev. Thomas M'Cullagh, one of the students who had accompanied him from Maynooth, who was the first priest ordained in and for the diocese of Pittsburgh. Paul's School, already mentioned, was opened under the care of the Sisters of Mercy, April 14th of the same year; and at the call of the bishop, a meeting of the congregation was held June 14th to take measures looking to the building of an episcopal residence. On the 16th of the same month the first diocesan synod was held, at which statutes were enacted for the government of the diocese; and still another good work was inaugurated on the 30th, in the opening of a chapel for the colored people of the city and vicinity, of which mention has already been made. Another important move for the explanation and defense of our holy religion, as well as for the diffusion of religious and secular news, was the establishment, February 1844, of The Catholic, now The Pittsburgh Catholic, the oldest Catholic weekly in the United States, with the exception of The Cincinnatti Catholic Telegraph. The Sisters of Mercy opened a young ladies' academy in September; and about the same time, Rev. Tobias Mullen who had just been ordained, opened an academy or high school for boys. A circulating library was also founded; and there were two total abstinence societies, one at St. Paul's and another at St. Patrick's, with an aggregate membership it is said, of about 3,500. The only other similar society was a Welsh one, having 400 members. But by far the most important work undertaken by the bishop at this time, and one which evinced his zeal, his judgment and his courage, was the founding of St. Michael's diocesan seminary for the education of candidates for the sacred ministry. Its beginnings were indeed humble, but it was destined to be productive of incalulable benefit to the diocese and to religion. A limited number of students were at first assembled in a small building at the corner of Smithfield Street and Virgin Alley, near St. Paul's, with the Rev. Richard A. Wilson, D. D., whom as we have seen, the bishop had engaged in Rome, as rector and principal professor. An effort was soon after made to build a seminary on a part of the church grounds, and a meeting was held for that purpose June 14, 1844, at which \$2,000 was subscribed; but the plan was not put into execution, the students remaining in their first home until they were transferred to a house on the South Side, near where St. Michael's Church now stands, in 1847. From this it will be seen that the bishop had succeeded in a single year in organizing nearly all the departments of his vast diocese. At the first synod Very Rev. James A. Stillinger, of Blairsville, was appointed the first vicargeneral of the diocese.

St. Paul's stood on Fifth Avenue with its east side on Grant Street, on what has long been familiarly known as "the hump"; and late in 1844 the city councils passed an ordinance for the grading off of a part of Grant's Hill, as that part of the city was called, which it was feared would endanger the foundations of the church. But when the cutting was completed all fears were dispelled, and a movement

was set on foot to complete the tower, which as has been stated, was built only to the comb of the roof when the church was erected; but this was not done.

The scarcity of priests and religious teachers was sorely felt by the bishop; and it must have been a long time before a competent supply could be had from the diocese. In the meantime, he, like many of his colleagues in the episcopacy, must appeal to the Catholic Countries of Europe for the necessary supply. Fortunately the Church in America and other missionary countries has seldom appealed in vain; and the number of priests and religious of both sexes from Germany and France, and most of all from Ireland, who devoted their energies and their lives, and frequently their fortunes also to the cause of religion will ever be justly held in grateful remembrance. In order to recruit the ranks of the laborers in this portion of the divine vineyard, Bishop O'Connor set out for Rome and other European Countries July 23, 1845, leaving Very Rev. James A. Stillinger administrator during his absence. met with fairly good success, and among the laborers whom he brought back with him were four Presentation Brothers from Cork, who were expected to found a house of their institute in the diocese, and take charge of the boys' schools. On his return he arrived in Pittsburgh on the 13th of December.

Having now thoroughly organized the diocese he set out on his first episcopal visitation in July, 1846, commencing at Beaver and passing north and east through the present diocese of Erie. I have before me a brief account of this visitation in his own handwriting, giving the location and name of each church, the number of souls in each congregation, the number confirmed in each place, with other interesting historical data. The visitation was completed the following But by far the most important event of this year was the introduction into the diocese of a colony of the learned and venerable Order of St. Benedict, which came from Bavaria, and settled at St. Vincent's, in Westmoreland County, as we have seen, under the leadership of Rev. Boniface Wimmer, October 24. It was the first introduction of the Benedictine Order into the United States, although detached members had served prior to that time in various places in and out of our diocese. Two churches were dedicated during this year, the whole number being given as 57, with 33 priests, and a Catholic population of 35,000.

The next year, 1847, was destined to be more eventful than any of its predecessors. The Mercy Hospital was opened by the Sisters of Mercy, in a temporary building, and in August the contract was let for a more spacious building, on the site still occupied by that institution, the remarkable growth of which will be seen in its proper place. On June 2nd, Rev. Joseph F. Deane withdrew from the cathedral, as noted in the sketch of him, and was succeeded by Rev. James Madison Lancaster, late of Kentucky, who remained only for a short time. Prior to this the bishop had urged on the cathedral congregation the purchase of a large tract of land opposite the city on the south side of the Monongahela situated on the side of the hill; but as they did not think well of it, he purchased it himself at a cost of a little less than \$10,000. It was a very profitable investment; for, after about \$100,000 worth of building lots had been sold, and several acres given to the Passionist Fathers on

which their monastery stands, the balance was assessed at \$162,000 as late as 1875. The frame house on the property at the foot of the hill, which had been occupied for a time by the Presentation Brothers, now became St. Michael's Diocesan Seminary, under the presidency of Rev. Thomas M'Cullagh. The same year witnessed the introduction of the Brothers of the Third Order of St. Francis, from Clifton and Roundstone, in the Archdiocese of Tuam, Ireland, who established their mother house at Loretto, Cambria County, and opened a college which still flourishes; and soon after they also took charge of the boys of the cathedral school.

But the event of the greatest importance for St. Paul's was the second grading of the streets on Grant's Hill, which was undertaken in June, 1847, by which the foundations of the sacred edifice were irreparably injured, and the approach to it rendered very difficult. After the completion of the work, the church stood perched on a mound some fifteen or more feet above the level of the streets; and the bank was only kept from crumbling away by temporary supports; but it was evident to all that the stately building could not long withstand the action of the rain and frost on the foundation. A suit was entered against the city for damages, and a verdict obtained for the sum of \$4,000. An appeal was made to the supreme court, which however, confirmed the finding of the inferior court, though not until November 7, 1851. But besides the delay and the expense of the litigation, the award was trifling when compared with the injury done the building, and the inconvenience and costs to which the congregation were put. The episcopal residence, which had been built after the first grading, did not suffer. The following is the number of baptisms entered in the register of St. Paul's for the fourteen years, from 1834 to 1848, in the review of which the foundation of St. Patrick's Congregation, and a few other circumstances. such as the completion of the canal, the withdrawal of many of the Germans and the financial crisis of 1837, which perhaps drove a few families out of the city, must be taken into account. The entries are from May to May, and the number for each year, without the year, is here given: 222, 210, 252, 260, 218, 312, 252, 144, 204, 218, 212, 320, 234, and 304, making a total of 3,362. On the withdrawal of Father Lancaster, in September, 1848, who later died vicar-general of the diocese of Covington, Rev. James O'Meally became rector of St. Paul's. The Oblate Fathers of the Blessed Virgin Mary, took charge of the seminary on November 22, and Father M'Cullagh returned to missionary work, to which he had during his rectorship devoted a part of his time; but they remained for only a short time.

The cemetery attached to St. Patrick's Church, and that on Boyd's Hill, near the Mercy Hospital, in which the English Catholics and some of the Germans were interred—for later the Germans opened a cemetery on Troy Hill, Allegheny—became so crowded and so within the limits of the fast expanding city, that it became necessary to purchase other and more extensive grounds at a distance from the city that would serve as a burying ground for all the English congregations that might be formed for many years to come. About the same time the notorious "Joe Barker", whose name figured prominently in the Know-Nothing party, then entering on its infamous career, began to attract attention by his inflammatory street harangues against the

Catholic Church and her clergy, which caused them no little annovance; and so high did feeling run that the bishop found it necessary to require the clergy to lay aside every distinctive mark of their calling in dress. etc., the better to escape molestation and insult. And when the Papal Nuncio, Archbishop Cajetan Bedini, arrived in Pittsburgh, in December, 1853, the Know Nothings who were then in about the zenith of their power could not permit him to pass through the city without insult. He was received in the basement of the new Cathedral, which had been opened a short time before; but when he and the bishop with Captain Redmond G. Grace and another person were returning in a carriage from St. Xavier's, the carriage was held up near St. Patrick's Church by the Know Nothings, and the distinguished passengers were treated to a volley of grossly insulting language. In 1849 Barker and two preachers of nearly the same type of street haranguers were arrested and sentenced to fine and imprisonment; but almost immediately he was put up by his friends of the same party as a candidate for mayor of the city, and was elected. A delegation was sent to Harrisburg to have the governor pardon him, which he did, and his triumph added zest to his former fanaticism. His future was that of a very prominent Know-Nothing leader, and he enjoyed his triumph till August 2nd. 1862, when on his way home from a political meeting he was struck by a locomotive, while walking on the railroad, thrown down a steep embankment, and instantly killed.

#### CHAPTER III.

## EARLY HISTORY OF ST. PAUL'S CATHEDRAL

The condition of St. Paul's became daily more and more alarming, owing to the weakening of the foundation, and it was evident that something must be done, and done promptly; and a meeting of the congregation was held January 27, 1850, to consider what was best to be done, though on this point there could be little difference of opinion. It was unanimously resolved to tear down the church, grade off the lot to the proper level, and build a new cathedral. It is only fair to remark that this would have been done two years before, but for the tardiness of the city government in cutting down the streets and fixing their final grade. The necessary committees were appointed, and the bishop headed the subscription list with \$1,000. Proposals for the grading were asked, and plans prepared for the new edifice, the latter being accepted July 20th; but the season was so far advanced that it was deemed advisable to await the coming spring before commencing work. Father O'Meally had withdrawn from the pastorate of the church, early in the spring, and had gone to Cincinnati, and his name disappears from our history. He was succeeded by Rev. Edward M'Mahon, who had lately arrived from Kentucky, whose life has already been sketched. This learned and zealous priest was destined to play a more important part in the history of St. Paul's and in the diocese, than any other had done since the days of Father O'Reilly. The subscription for the new cathedral had reached the sum of about \$30,000 by the spring of 1851, and when all was in readiness for commencing to tear down the old building and begin excavations for the new one, and even the insurance with the exception of \$5,000, had been permitted to expire only a few days before, this noble monument to the zeal, taste and energy of Fathers Maguire and O'Reilly, took fire at the roof from sparks from the bishop's residence, at 11 o'clock, A. M., on May 6th, and was



OLD ST. PAUL'S PITTSBURGH

totally destroyed, with the exception of such furniture as could be hastily removed. The organ, valued at \$3,000, was a total loss. Nothing was left but to carry out the plan of a new building with as little delay as possible. The remains of Fathers Maguire, Hoy, M'Caffrey and Kenny were removed to the new cemetery, where they still repose, and the work of excavation was commenced. It was pushed forward with such energy that it was ready for the laying of the cornerstone by the middle of June, which was done with great ceremony by

the bishop, who was absent when the fire took place but who had returned in the meantime, on the afternoon of June 15, 1851. Two parchment scrolls were placed in the stone, one referring to the old church and the other to the new one. In the meantime and until the completion of the basement the people accommodated themselves in the adjoining school rooms. The building of the Cathedral now engaged the almost undivided attention of the bishop and his people; but even under the most favorable circumstances it could not be the work of a day, owing to the limited population, most of whom were in the humbler walks of life, and the Know-Nothing excitement. These together with the breaking out of the cholera about September 1, 1854, imposed so heavy a burden on the city and diocese that the bishop found himself compelled to close the seminary in the summer of 1851, and it was not opened again for five years.

Work was progressing satisfactorily on the new cathedral, all things considered, when 1852 set in, to mark its impress on the diocese and the world. The gradual increase of the Catholic population, the extent of the diocese and the lack of facilities for rapid travelling, together with the condition of the bishop's health, which was beginning to feel the effects of constant strain, werry and physical exertion, induced him to consider the propriety and necessity of asking for the division of the diocese by the formation of another from the northern counties. He accordingly laid the matter before the Fathers of the First Plenary Council of the United States which convened at Baltimore on May 9th of that year; and his reasons for asking the division were so convincing, and his voice so powerful, that the matter was decided as he had requested. The formation of a new diocese with the See at Erie was recommended, to the Holy Father who confirmed it; and the diocese of Erie was erected by a Bull dated April 29, 1853, of which we shall take occasion to speak presently. In the meantime Father M'Mahon had been named vicar-general, on April 26, 1852.

But the scarcity of priests to minister to the constantly increasing Catholic population continued to perplex the good bishop; and he was anxious, besides, to have a religious order established in the diocese to give missions in the various churches. With a view of procuring these, as well as for the transaction of other important business, he set out on a trip to Europe on the 23rd of July, 1853, leaving Father M'Mahon administrator during his absence. When in Rome he called on the Superior-General of the Passionists, and secured the promise of a small colony, three of whom sailed soon after for America, whose career under the leadership of Father Anthony has already been sketched. The bishop arrived at Pittsburgh on his return November 20th. In the spring of this year St. Bridget's Congregation was organized by Rev. John Tuigg, later bishop of the diocese, principally from St. Patrick's, but in part also from the cathedral; and St. James', Temperanceville, now West End, Pittsburgh, in part from the cathedral and in part from St. Phillip's, Crafton. In January and February, 1853, the bishop addressed a number of open letters to the Governor of the State on the Common Schools, which were published in The Catholic.

The papal Bull dividing the Diocese of Pittsburgh and erecting that of Erie, was dated as we have seen, April 29, 1853, the dividing line running east and west along the northern boundaries of Cambria,

Indiana, Armstrong, Butler and Lawrence Counties, giving thirteen counties to the new and leaving fifteen to the parent diocese. area of the diocese of Pittsburgh was thus reduced from 21,251 square miles, latest survey, to 11,331, or a fraction less than one-fourth the area of the State; but it retained full three-fourths of both the Catholic and the general population of the original diocese. Dr. O'Connor chose the new bishopric as his portion, and the Holy See approving of his choice, he was transferred thither by a Bull dated July 29, 1853, and left Pittsburgh for Erie on October 14th. Another Bull was expedited promoting Rev. Josue M. Young, a priest of the Archdiocese of Cincinnati, and located at Lancaster, Ohio, to the vacant See of Pittsburgh. It was with the sincerest sorrow that both the Catholics and the citizens of Pittsburgh and of the diocese in general witnessed the departure of their beloved bishop. Father M'Mahon was appointed administrator until the consecration of the bishop-elect. A comparison of the condition of the diocese at the date of its division with what it was at the time of its erection will furnish the most convincing evidence of the zeal, prudence and energy which characterized the administration of Dr. O'Connor during the nine years he occupied the See of Pittsburgh. When the division was called for there were 78 churches and four more in course of erection, 54 priests, and a Catholic population estimated 50,000, with a goodly array of educational and charitable institutions: against 33 churches, a few of which were unfinished; 14 priests; and a Catholic population estimated at 25,000, in 1843.

It may be proper to remark here, once for all, that from the very beginning Pittsburgh began to be a mining and manufacturing center; and that as a consequence it may safely be said that nine-tenths of those who came here from abroad were laborers or tradesmen, for whom religious provision had to be made in churches, educational and charitable institutions, and in case of emergency, in the very necessaries of life, while they did not, and could not for a considerable time add to any extent a helping hand. This point must be carefully borne in mind in our whole history. It is in a considerable measure as true now as it was

more than half a century ago.

Besides the priests already mentioned as pastors or assistants for a longer or shorter time at St. Paul's, some of whom have been already sketched, there are others whose names will appear later on, among whom were Revs. Thomas M'Cullagh, M. J. Mitchell, Tobias Mullen, John Walsh, John Tuigg, James O'Connor, brother of the bishop, the three brothers James, Dennis and Jerome Kearney, J. M. Clarke, of whom nothing further than his name appears to be known, H. P. Gallagher, John Larkin, William Lambert, T. S. Reynolds, Eugene Gray, James M'Gowan, of whom little is known, and Daniel Hickey.

The clergy and people of the diocese regretting the transfer of their bishop to Erie, and feeling that no one could rule the diocese so successfully, being as he was intimately acquainted with every department of it; and that he who had planned its great cathedral could most successfully complete it, united in a petition to the Holy See for his return. The determination of Father Young not to accept the See of Pittsburgh, seconded their petition and induced the Sovereign Pontiff to grant their request; and a Bull was accordingly issued February 20, 1854, restoring him to his former See, and naming Father Young

Bishop of Erie. Dr. O'Connor returned to Pittsburgh soon after and addressed himself to the completion of the cathedral. intention to build it throughout of stone, and the basement was of that material; but it was impossible to do so, and it was built of brick in the rough with the intention of coating it with cement in imitation of This however, was never done. While Dr. O'Connor was not lacking in his trust in divine Providence and in energy, and while he was a profound scholar and a person of lofty and well-defined ideas in ecclesiastical architecture and kindred sciences, it must be admitted that he was not a man of extraordinary ability in the administration of finances. And it was insinuated by some that this was one of the reasons why, on the division of the diocese, he wanted to go to Erie, and leave the completion of the cathedral to other hands. Forebodings of the fearful financial crisis which reached its most stringent limit in 1857, already began to be felt; and the ruin of nearly all the farm crops in the summer of 1854, known in local history as "the dry summer" added no little to the distress of the people and the stringency of the money market.

The voice of the Holy Father now called him to Rome to assist at the solemn definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary. Leaving Father M'Mahon administrator of the diocese during his absence, he sailed for Europe on the 14th of October, 1854, and having transacted certain business connected with the diocese in different places, he arrived in the Eternal City a few days before the day of the definition. Among the many precautions which the Holy Father took to insure the perfection of the preparations was the appointment of a committee of the most eminent prelates of different countries to give the forthcoming bull a final examination and revision, of which Archbishop Kenrick of Baltimore and Bishop O'Connor of Pittsburgh were members. Having witnessed the solemn definition of the dogma of the Immaculate Conception, at which the whole Catholic world burst forth in acclamations of joy and gratitude, Dr. O'Connor soon after set out for his diocese, arriving in Pittsburgh on the 24th

of January, 1855.

The new cathedral was nearing completion, or rather the condition at which it would be forced to remain until the times should improve. and preparations were made for its solemn consecration. stood in majestic grandeur on one of the most prominent sites of the city, having sprung into existence in the bitterest Know-Nothing times. a silent witness of the power of the Church against the machinations of satan and his agents. At the time of its consecration it was, with one or two exceptions, the largest Catholic Church building in the United States, while in point of architectural beauty and perfection, it was surpassed by none on the American continent. Sunday June 24, 1855, was the day fixed for the solemn ceremony; and though it was not by any means free from debt, that was transferred by a legal fiction, which even eminent prelates do not at times disdain to manipulate, to the farm on the South Side; and when the ceremony was over brought back to the lucky temple. Most Rev. Archbishop Kenrick of Baltimore was the consecrating prelate; Rt. Rev. Michael Poitier, Bishop of Mobile, celebrated the Mass, and Most Rev. John Hughes, Archbishop of New York, preached the sermon from the text found in Acts xx, 28.

Besides the prelates just named there were thirteen other bishops and a very large number of priests, for that day. In the evening Archbishop Kenrick preached on the character and virtues of St. John Baptist; and thus ended the most memorable day up to that time in our city, if not in this country, outside of Baltimore.

Says a writer of the day: "No artist, however skilled, can convey an adequate idea of the massive beauty of this building. It is a cathe-The former cathedral was in its day a wonder, but this is the wonder, and will be for many days, years and centuries, should not some unlucky disaster overwhelm the well-proportioned pile." The following is a description given in part by the architect, Mr. Charles Bartberger: "The ground form of the building is the Roman cross; its head forms the sanctuary, its arms the south and north wings of the transept, with the dome standing over the center, which is surmounted by a spire rising to the height of about 275 feet from the street. stem of the cross forms the nave with the aisles attached to its sides. The outer aisles are to be closed by towers, which are connected by an arcade, into which the congregation enter by three doors from Grant Street; and two doorways, one in each tower from the opposite sides of the building. The arcades support the organ loft; but while this was the original design, the organ always occupied a gallery in the north transept. It should have been stated that, while the former building fronted on Fifth Avenue, with the east side parallel with Grant Street, though at a little distance, the new cathedral faced on Grant Street, with Fifth Avenue on its south side. The ground on which the cathedral stood fell from the front, giving room for a basement in the rear half, capable of accommodating some 1600, and was used for various purposes. It was commonly stated that the cathedral was capable of seating 5,000 persons, but this was an overestimate. The exact number, according to architectural measurements was never given so far as I am aware. The shortness of the lot, which was only 240 feet in depth, prevented the building from being extended to such a length as would have been given it perfect proportions, as well as the setting of it back from the street sufficiently to make it appear to good advantage; hence the front seemed wide as compared to the length of the The following are the principal dimensions: Extreme length 220 feet; extreme width, at transept, 140 feet; width of front 116 feet. The sanctuary and both wings of the transept were 42 feet square by 75 high; nave 115 feet long by 42 wide and 75 high; two aisles, each 115 feet long by 15 wide and 60 high; two outer aisles each 100 feet long by 14 wide and 48 high. The height of the side walls from the floor of the church, 32 feet, and height of clere-story walls 66 feet from the floor. The dome, over the crossing of the transept and nave 42 feet square by 130 high, from the upper, and 152 feet from the basement floor, and the full height of the spire was 272 feet. The finish of the interior was in keeping with the architectural grandeur of the sacred edifice; there were five altars, the main one and two others on either side, and a very neatly carved throne, altar railing and pulpit. would be impossible to estimate the cost of the cathedral as it was at the time of its consecration, although the two front towers remained to be built, owing to the fact that no definite statement of the expenditures, if ever made public, has come down to our time, and also because

the commercial value of money before the civil war was more than twice what it became after the opening of that unhappy struggle, and has since remained." Reference may be made to this point later on.

#### CHAPTER IV.

Biographical Sketch of Bishop O'Connor, and Account of His Labors and Struggles.—Continued.

#### APPLIES FOR A COADJUTOR

The mental and physical strain which the building of the cathedral, and the government of the diocese entailed on the bishop, together with the financial crisis, which had just set in and threatened to continue for several years, proved to be too great a tax on his health which declined rapidly during the years 1855 and 1856. Toward the close of the latter year he was advised by his physicians to take an extended trip to Europe for the benefit of his health; and he accordingly sailed on the 10th of December, accompanied by Rev. T. S. Reynolds, leaving Very Rev. Father M'Mahon administrator during his absence. spending a short time in Rome and in other parts of Europe, he sailed for Alexandria, Egypt, in April, 1857, stopping at the Isle of Malta for a few days on his way. Toward the end of May he arrived in the Holy Land, and celebrated his first Mass in the grotto of the Holy Sepulchre; and a month later he was at Constantinople; and passing leisurely through Europe, he crossed the Atlantic arriving in Pittsburgh on the 16th of September. His health was but little improved, and fears were entertained that it would never be restored, or if at all, it would only be after a still longer rest. He had already thought of procuring assistance in the administration of the diocese which was constantly increasing in numbers and importance and becoming more and more embarrassed with financial difficulties, and he had accordingly petitioned the Holy See for the appointment of a coadjutor, although the precise date has not been ascertained. In compliance with his request Rev. John B. Byrne, pastor of St. Matthew's Church, Washington, D. C., was appointed to that position May 9, 1857. He had been pastor of St. Patrick's Church, Cumberland, Md., for a considerable time and was an intimate friend of Father Heyden of Bedford; and that town and Cumberland being situated quite near to each other, this may have had something to do with the suggestion of his name, the pastor of Bedford being well known for his solicitude for all the churches. The coadjutor-elect did not arrive in Pittsburgh till near the end of August, when he set earnestly to work in making the preparations for his consecration, the time being But for some reason that has not transpired the Bulls were unexpectedly returned; Father Byrne retired to Mt. St. Mary's College, Md., for a time, and died a few years later. The office was then offered to Very Rev. Edward Purcell, brother of the Archbishop of Cincinnati, and Vicar-General of that See; but, after coming to Pittsburgh and taking in the situation, he declined the honor, which was perhaps providential for both him and the diocese.

No hopes were now entertained of the bishop regaining his health at home, and he was ordered by his medical advisor to spend the winter in a warmer climate. He accordingly set out for the West Indies and Mexico in October, 1857, but so far from seeking rest, he spent much of his time in collecting money to reduce the debt on the cathedral, in which he met with considerable success, raising, it is said, about \$25,000. But his home resources were almost entirely cut off, as the financial panic was then at its worst; and it was difficult to raise enough money to pay the interest on the debt, much less to reduce the Having failed to secure the appointment of a coadjutor and fearing that the interests of the diocese would suffer from his inability to administer it properly, he began to think seriously of resigning an office, which he felt himself no longer able to fill; although he had more than once called on Bishop Young of Erie to administer confirmation in different parts of the diocese. He sailed for Europe and Rome July 16, 1859, with the thought of his resignation in his mind, leaving, contrary to his custom, his brother Rev. James O'Connor, later Bishop of Omaha, administrator during his absence; and did not return, it would appear, before the beginning of the next year, and then remained in the episcopal city only a short time. During his absence the episcopal residence was almost entirely destroyed by fire November 3, 1859. plan for a new residence was prepared which should cost about \$16,000; bids were received and the contract was about to be let when the bishop But judging this too expensive—how strange that sounds at the present day!—he refused to ratify the action of the congregation, and determined to take up his residence with his priests in such parts of the old building as still remained intact. A number of the church committee then proposed to face the front of the house with new brick to give it a more decent appearance, and to this he reluctantly agreed; and so it remained for about sixteen years.

Early in the spring of 1860 the bishop went to New York, and either before or immediately after, sent to Rome his resignation of the See of Pittsburgh, unknown to both the clergy and people of his diocese. It was accepted on the 25th of May, the official document announcing the fact reaching him in New York on June 15. He published his farewell address to the priests and people of the diocese on the 18th of the same month in a very brief letter in *The Catholic*, in which he stated that continued illness, as many of them were aware, had forced this painful measure on him. Very Rev. James O'Connor was continued administrator until the appointment of a successor. Meetings of both the clergy and laity were immediately held at which suitable addresses were drawn up and forwarded to him July 7th, to which he replied in appropriate terms. He sailed to Europe to enter the noviate of the Society of Jesus, on October 13th, and only visited Pittsburgh two or three times after.

The following words from one who came as a student with the newly consecrated Bishop from Ireland when he returned to Pittsburgh to take possession of his See, may be very fittingly quoted at this place. They are from the pen of one who knew him as a priest of his diocese for many years, and who was capable of appreciating his worth and of expressing it in terms suitable to the subject—Rev. Tobias Mullen, afterward Bishop of Erie. In his Reminiscences of Rev. Thomas M'Cullagh he says:—

"Any one who understands the resources of the diocese of Pittsburgh would find it difficult to comprehend how this zealous prelate

contrived to accomplish so much for the good of religion. after examining all that has been done \* \* \* would at once conclude, that Bishop O'Connor, to accomplish so much must have had the control of vast means, or must have been at the head of a numerous and influential Catholic body possessed of immense wealth and unbounded munificence. Yet he enjoyed none of these advantages. The Catholics of the diocese of Pittsburgh, though ever ready to extend a generous support to their religion, cannot be said to be influential in a numerical or pecuniary point of view. For sixteen years they have enjoyed the advantages of an episcopal administration, all things considered, perhaps the most brilliant and successful in the history of the American Church. At their head they beheld a prelate, young, learned, zealous and experienced, endowed with a creative genius and a rich fertility of resources under difficulties, such as fall to the lot of few men. Sublime in his conception and prompt in his movements, he excited the admiration of all, no less by the grandeur of his plans than by the rapidity of their execution; and each bold move as it culminated in success, inspired additional confidence in his indomitable energy.

"At home, year after year, there arose splendid monuments attesting his industry and energy. Abroad when questions of vast import to the interests of religion came up for discussion, so great was his reputation as a writer, lecturer and theologian that all turned instinctively to Pittsburgh for the light of that brilliant intellect that so long adorned its See. Accustomed not only to sketch the outlines but to supply the minutest details of the various measures which originated with himself for the advancement of religion, the greater part of his administration has been one of great mental activity and close application to business, sufficient to induce premature decay on the most vigorous constitution."

# CONCLUSION

In addition to the picture of Bishop O'Connor's life which has already been presented to the reader, it remains to sketch his career as a member of the Society of Jesus. Having resigned his See, and feeling himself at liberty, his first care was to put into execution the desire he had so long entertained of joining the Jesuits—the fulfillment of the prophetic words of Pope Gregory XVI. He accordingly crossed over to Germany the better to remain in seclusion and unknown, and entered the noviate of the Society at Gorheim, Sigmaringen, December 22, 1860. By an arrangement with the rector no one was to know his previous history, or that he had been a bishop. But he inadvertently betrayed the secret himself, by turning to the community one morning at Mass and saluting them with the Pax vobis, of a bishop, instead of the Dominus vobiscum, of a priest. Having completed two years of noviate, the Superior-General of the Society, by a special dispensation, permitted him to make his solemn profession of the four vows at once, which he did at Boston, December 23, 1862, at the hands of Father Sopranis the Visitor, having been sent back to this country. Another evidence of his humility and desire of remaining as much as possible retired from the more active scenes of life was the request he made of the Holy Father when his resignation was accepted. When a bishop retires from the administration of his diocese he still, of course, retains the powers he received in his consecration, and if asked to do so by a bishop, could administer confirmation. Foreseeing this Dr. O'Connor requested the Holy Father to withdraw that faculty, which the Pope is said to have done.

Dr. O'Connor taught theology for some time in the college at Boston; and was appointed Socius, or companion to the Provincial, a position in which his learning and especially his experience were invaluable; and this office he held till declining health rendered him unable to hold it longer. During these years his residence was at Loyola College, Baltimore, where he also labored zealously in missionary work as opportunity afforded, taking a special interest in the religious training of the colored Catholics, for whom he purchased the church and organized the congregation of St. Francis Xavier. He even asked permission to go to Cuba and devote himself to missionary work among the native population. He was also frequently called upon to lecture, preach and give retreats, the last especially for the clergy and religious in different parts of the country. In the performance of these works he not only visited nearly every part of this country, but also Canada and Cuba. When he returned from Cuba in 1871, he was about to go to Nova Scotia to give a retreat to the clergy, but his superior sent him to London for medical advice, owing to the impaired condition of his health. last appearance at any public religious ceremony was in the sanctuary of his beloved St. Xavier's Church, on the occasion of its being transferred to the charge of the Josephite Fathers who had lately arrived from England. His health was so feeble in the spring of 1872, that he was sent for rest to the college at Woodstock, Maryland, where he spent the remainder of his days, a beautiful example of greatness and simplicity; and here he devoted all his time and thoughts to preparing himself for his final summons. He celebrated his last Mass on the feast of his patron Saint Michael, September 29th, and on the 12th of October received the last sacraments; and he died the death of the just on the 18th, having just completed his 62nd year. His remains repose with the deceased members of the Society of Woodstock.

Father Clarke, of the same Society, says in his funeral discourse: "Father O'Connor's mind was massive, solid and deep, expanding and embracing within its compass almost every department of science and art. \* \* \* No one who listened to him in conversation, sermon or lecture could fail to observe that; whether he treated a subject analytically or synthetically, he touched and sounded its every part, and always presented it in its greatest strength. \* \* \* Statesmen and lawyers with whom he conversed on ecclesiastical subjects regarding which they had attempted to legislate, and scholars who chatted with him in regard to studies they had made specialties, were astonished at the variety, extent and accuracy of his learning, and were frequently convinced by the clearness and cogency of his reasoning. They found him a giant in intellect: master of every subject he handled, whether it was the taxation of ecclesiastical property, the school question or any other subject, a master for any antagonist: and like a true and valiant knight of the cross, ever ready to dare and to do, and if need be, to die for his faith. \* \* \*

"It may be asked why a man of zeal so ardent and enterprise so constantly crowned with success laid down the burden of the episcopate and sought retirement and repose in the religious life. I answer, first,

that the religious life was his first choice. He had petitioned for admission into the Society of Jesus before he was consecrated. Secondly, declining health and the advice of physicians proved that it was highly proper, perhaps absolutely necessary. Thirdly, in his resignation and retirement he followed the example of some of the greatest saints whom the Church proposes not only for our admiration but also for our imitation."

In stature Dr. O'Connor was considerably above medium height and a little heavy, of an erect and commanding figure, but without affectation or assumption of dignity; on the contrary, he was indifferent of his dress and appearance to a degree almost bordering on carelessness. But notwithstanding this, he could not conceal his innate superiority, and we may truly say with the poet:

> "His grandeur he derived from heaven alone, For he was great ere fortune made his so."

Dr. O'Connor left no writings after him beyond a few printed lectures and his contributions to *The Pittsburgh Catholic* and perhaps a few other periodicals. His life, when in health, was too busy to afford the leisure necessary for such writing as a mind like his would instinctively engage in, and he could not have devoted himself to any other kind. I have in my collection a large number of letters of his and replies to others which he wrote.

The following are the statistics of the diocese at the time of his resignation, according to the *Catholic Directory* for 1860: Total number of priests 84, churches 74, clerical students 30, male religious institutions 4, female religious institutions 2, college 1, other male literary institutions 3, female literary institutions 2, orphan asylums, containing 179 orphans,

3, hospital 1, Catholic population about 50,000.

# THIRD PART

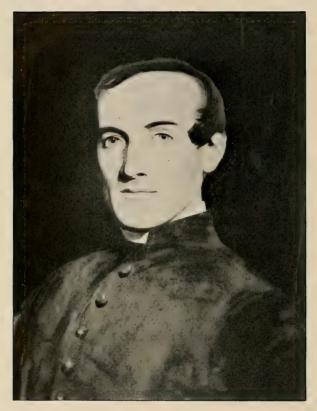
# BIOGRAPHIES OF PRIESTS DURING BISHOP O'CONNOR'S ADMINISTRATION

Having sketched the life and works of Bishop O'Connor, together with a history of St. Paul's Cathedral, and given some account of the diocese, we will now turn our attention to sketching briefly the lives of the priests who were ordained by him or who were received into the diocese or labored for a considerable time in it during his episcopate. There is now no secular priest in the diocese whom he ordained; all have gone to join him, it is hoped, in his everlasing rest.

## REV. THOMAS M'CULLAGH

To Rev. Thomas M'Cullagh belongs the honor of having been the first priest ordained in and for the diocese of Pittsburgh. In the preparation of a sketch of this learned and laborious priest we have the advantage of possessing a full account of his too short career, in a pamphlet written by one of the six of which he was a member, who accompanied Bishop O'Connor from Maynooth College, Ireland, when he came to Pittsburgh at the end of 1843, after his consecration. It is entitled: Reminiscences of the Rev. Thomas M'Cullagh, of the Diocese of Pittsburgh, by Rev. T. Mullen. "From this work now before me, we learn that Father M'Cullagh was born at Cranag, parish of the Upper

Badony, County Tyrone, Ireland, in the latter part of October, 1819. His parents belonged to the middle class, and were more remarkable for their piety than for their wealth. His elementary studies were made in his native place, but in time he was sent to Maynooth College, where he completed his course and also pursued other studies more remotely connected with those belonging to the ecclesiastical course, in which he attained considerable proficience. Coming to Pittsburgh with its



REV. THOMAS M'CULLAGH

new bishop he was ordained to the sacred ministry at the cathedral, February 4th, 1844. With the cathedral as his headquarters, he attended a number of missions in the vicinity, and wrote occasional articles for *The Catholic*, which was established only a few days after his ordination; for he was a man of far more than ordinary literary ability. After having a small number of ecclesiastical students near him since assuming the government of the diocese, Bishop O'Connor opened a diocesan seminary in 1847 in certain buildings, which, as has been already stated, were located near the present St. Michael's German Church on the south side of the Monongahela River, over which he placed Father M'Cullagh as rector, although requiring him at the same time, owing to the scarcity of priests, to attend certain missions near the city on Sundays.

His health, never robust, soon began to give way under the heavy burden imposed on him, and at the end of a year he was forced to withdraw, going to St. Xavier's Academy, Westmoreland County, where, besides acting as chaplain to the Sisters and their pupils, he also ministered to the small congregation at Greensburg. In the spring of 1850, when his health had so far returned that he was capable of again undertaking missionary work, he was transferred to St. Alovsius' Church, Summit, Cambria County. Says Father Mullen in his Memoirs: "The aspect which affairs presented on his arrival at his new mission was by no means encouraging. A large brick church and parsonage (for that day) had just been commenced and left in an unfinished state. The debts, considering the available resources of the congregation, were very great; yet many had given already all they could spare. walls of the church, raw and roofless, had been exposed to all the severities of a winter peculiar to that elevated region. \* \* \* But work on the Pennsylvania Railroad had already commenced, and the peculiar character of the route through Cambria County required for a long period a large force of laborers, who were all of that class most likely \* \* \* Under the rough to assist Father M'Cullagh in his emergencies. exterior of railroaders they concealed honest and generous hearts; and out of their hard-won savings they were ready to contribute to the cause of religion with prompt and liberal hand. \* \* \* They were the vanguard of the ancient faith wherever they appeared." The inspiring presence and indomitable energy of the new pastor infused fresh courage into the congregation, and the church was soon ready for dedication. But, besides ministering to the congregation, Father M'Cullagh had a long stretch of the railroad with its numerous gangs of workmen to look after.

In 1851 the press and type of a newspaper were exposed for sale, and after having maturely considered the propriety of the movement, Fathers M'Cullagh, T. Mullen and John Walsh, and perhaps one or more other priests of the mountain district, purchased them, and commenced the publication of a weekly Catholic paper under the title of The Crusader. The editorial management was entrusted to Father M'Cullagh, who was also the principal writer. The first number appeared on January 1, 1852, and the paper was issued weekly till the 24th of the following November, when it was suppressed by the bishop, because it interfered with the circulation of The Catholic, and the subscription list was transferred to that paper. During its brief career The Crusader was conducted with marked ability, and it exercised a healthful influence, especially in the mountain region.

In the summer of 1856 Father M'Cullagh was transferred to St. Patrick's Church, Pittsburgh, exchanging places with Father Garland; but on the completion of St. Patrick's Church, and its dedication August 15, 1858, the two pastors returned to their respective places. Soon after his return to the Summit however, his health began to decline, owing to his hard labors and the severity of the climate; but he remained at his post until becoming utterly exhausted, he was forced to leave his flock to another shepherd. He retired to the Mercy Hospital, Pittsburgh, where the general debility from which he had suffered for the last two years culminated in congestion of the brain; when, fortified with the last sacred rites of the Church, he closed his laborious life in the

evening of June 20, 1859, in the 39th year of his age and the 16th of his priesthood. His remains were taken for interment to the Summit, where some years after a tasteful monument was erected to mark the spot; and so great was the devotion of the people to him and their esteem for the holiness of his life, that many of them carried away the earth from his grave, expecting to derive supernatural favors from the use of it.

Father Mullen states in his Memoirs that, from certain manuscripts left at his death it appears that Father M'Cullagh had at one time entertained the project of establishing a monthly periodical, when the appearance of the *Metropolitan Magazine*, of Baltimore, induced him to abandon the idea. It is a little strange that Father Mullen did not know nor state more about this matter, when he was at that very time the immediate neighbor of Father M'Cullagh and soon to be an associate with him in conducting *The Crusader*; and the more so as the *prospectus* of the new adventure appeared in *The Catholic*, February 2, 1850, stating that a monthly periodical "*The American Catholic Magazine* Rev. Thomas M'Cullagh editor", was soon to begin its career. On the 27th of April of the same year a notice appeared in the same paper to the effect that the publication of the Magazine had been postponed for a few weeks. But it never appeared. He was succeeded by Rev. Thomas Ryan.

## REV. MICHAEL JOSEPH MITCHELL

Father Mitchell was the first priest I ever knew. To him I made my first confession before I was seven years old, and he was the only priest to whom I was ever an assistant. He was born in County Longford, Ireland, in March, 1820; and, after pursuing his studies for a time in his native land, he came to this country about the year 1838, and completed them in the seminary of St. Charles Borromeo, Philadelphia. Attaching himself to the newly erected diocese of Pittsburgh, he was ordained to the priesthood by Bishop O'Connor in Pittsburgh March 3, 1844, being the second priest ordained for the diocese. He was immediately appointed pastor of the church at Butler, with the additional obligation of attending Mercer, Murrinsville, and a number of stations in that part of the diocese. Early in 1847 he was transferred to Freeport to which the congregation at Brady's Bend, thirty-nine miles farther up the Allegheny River, but a shorter distance by land, was attached, which he visited on alternate Sundays. He built a frame church in the latter place, as will be seen later on, and in Freeport he built the present elegant brick church; but a short time before its completion he was transferred to Murrinsville, which had by this time grown considerably in importance. It was dedicated on the last Sunday in December 1851. I was present with my two older brothers to be confirmed, but the bishop would not admit us because we had not come in time for him to examine us, although we had to travel nine miles on miserable roads. Having ministered to that congregation for a considerable time, he was next appointed pastor of the church at Ebensburg, about the end of the year 1855. While pastor of that congregation he lived for a time with the Franciscan Brothers at St. Francis College, Loretto, six miles distant, of whom he was ecclesiastical superior. From there he was transferred to the newly organized congregation of

St. Joseph, New Brighton, Beaver County, where a Presbyterian Church had been purchased which he fitted up and occupied from December, 1863 to the spring of 1865, attending the Church at Cannelton in the same county at regular and frequent intervals. Failing health forced him to retire for a time from active duties, and he was succeeded by Rev. John A. Schell. On February 1, 1866, he was appointed first resident pastor of St. Andrew's Church Allegheny (then Manchester). The borough of Manchester was laid out by John Sampson and others in 1832, and was incorporated into Allegheny on March 12, 1867, forming the western portion of that city. The little brick church was built by Father Mullen of St. Peter's Church, from which the new congregation was cut off in the summer of 1863, and was dedicated by the pastor of St. Peter's on the 20th of December under the invocation of the Apostle St. Andrew. Small as the church was the congregation was insufficient to fill it, a large part of that district not yet being built up, but now it is a large and most flourishing congregation. After its erection the church was attended from St. Peter's till the arrival of Father Mitchell. One of the first matters to which the newly appointed pastor directed his attention was the erection of a brick dwelling, which has since been replaced by a larger and more commodious one. Having labored here with success, he was in August, 1868, placed in charge of St. Michael's Church, Loretto; and was succeeded, at St. Andrew's, April 1st, of the same year, by Rev. Pollard M'C Morgan.

It was at Loretto that I was his assistant. Having been sent after my ordination to teach for a session in St. Francis College, I entered upon the duties of that position about the beginning of September, 1869, assisting Father Mitchell on Saturday evenings and Sundays, with the exception of one Sunday in the month on which I attended St. Joseph's little church at Williamsburg, Blair County, about forty miles distant and thirteen below Hollidaysburg on the Frankstown branch of the Juniata River. Here lived at that time the present steel magnate, Mr. Charles M. Schwab, then a mere child who was my first altar boy. But in February, 1870, ill health forced him to retire for a considerable time to a hospital, when after recovering his health, he performed missionary work in one of the churches of the city. Later he was named pastor of St. Thomas Church, Braddock. This was destined to be his last field of labor; and here with the aid of an assistant he devoted himself to the work of the rapidly increasing congregation, among other things building a residence for the pastor in order to give the one already there to the Sisters who were now to teach the school, up to that time conducted by lay teachers. In the fall of 1879 he was again forced to retire to the Mercy Hospital, Pittsburgh, where he closed his long and laborious career in the sacred ministry at 10 o'clock on the morning of January 11, 1882, having almost completed his 62nd year and his 38th in the sacred ministry.

Father Mitchell was in more than one respect a remarkable man. In stature he was above medium height and fairly well proportioned. He was possessed of a very acute and penetrating mind, but was strongly inclined to suspicion, criticism and sarcasm, and not disposed to let any thing pass unnoticed, quietly biding his time to make a home thrust with his fearfully incisive language; and it mattered little whether it was friend or foe, he had to suffer, and the more public the occasion the

better. He was a man who would be feared and to an extent admired, but hardly loved. In the use of language he had the power of a Junius, and prided himself in it and in using it for somewhat similar purposes; and this power of language, so elegant, so precise and so incisive, it was dangerous to call into play. A good scholar in sacred and profane lore, it is almost certain that he would have been advanced to some high position in the Church, had he been possessed more fully with the milk of human kindness, the spirit of a Francis of Sales. He was succeeded by Very Rev. John Hickey.

### REV. THOMAS B. O'FLAHERTY

Rev. Thomas B. O'Flaherty was one of the Students who accompanied Bishop O'Connor from Maynooth College to America at the end of 1843. Nothing relating to the date or place of his birth has been ascertained, but he was raised to the priesthood with Father Mitchell March 3, 1844; and after his ordination was sent as assistant to the pastor of Loretto, where he seems to have devoted his attention mainly to the out-missions, in connection with some of which his name is found. He remained there for about two years, and in 1848, he is found at Auburn, New York for a couple of years, after which his name is lost sight of.

#### REV. JOHN CHARLES BRADY

Dr. Wilson was succeeded at Hollidaysburg by Rev. John Charles Brady who was one of the students that came over with Dr. O'Connor in December, 1843. He was ordained with others March 3, 1844 and sent to Bedford to assist Father Heyden, principally on his out-missions, where and at Hollidaysburg, he remained till the fall of 1848, when, after a short interval, he was succeeded by Rev. John Walsh. From this date his name is omitted in the diocese of Pittsburgh, although it appears for some years in other parts of the country.

#### REV. PATRICK DUFFY

The subject of this brief sketch was another of the students who came over from Ireland with Bishop O'Connor in December, 1843. He was ordained with the others just mentioned, March 3, 1844, and was placed in charge of the Brownsville Church and its numerous stations as successor to Rev. Michael Gallagher, whose sketch has already been given. There he remained according to the best authorities I have been able to secure till 1847, when he was transferred to Ebensburg, where he ministered to the congregation and also to that of the Summit till the summer of 1850. He then withdrew from the diocese, and appears to have entered that of New York; and his further career and the date and place of his death are not recorded.

It is very unsatisfactory to be able to say so little of an heroic band of promising young men who had the Christian zeal and courage to leave home and country to help lay the foundation of a new diocese in what was then regarded as the wilds of America; but there was one among them of whom a fuller account will be given after a couple of shorter sketches.

#### REV. ROBERT KLEINEIDAM

Nothing is known of the birthplace or early life of Father Kleineidam; but it is probable that he was a German student who accompanied Bishop O'Connor from his native land when that prelate returned to America after his consecration. He was ordained with others to be mentioned, September 1, 1844. He was first stationed at Erie, where he ministered to the Catholics of that city and also to those of a large tract of country surrounding it. At the end of two years he was transferred to Butler, principally for the benefit of the Germans of the town and surrounding country. Here he remained for a year or two when he withdrew from the diocese to Baltimore, and it is believed joined a religious order.

#### REV. PETER BROWN

Rev. Peter Brown was born in Gleneely, Parish of Donoughmore, County Donegal, Ireland, in the year 1816. Having made his elementary studies near his home, he entered Maynooth College at the proper age, where he finished his course, or almost finished it, and became one of the heroic band that accompanied Bishop O'Connor to his new diocese. He was ordained September 1, 1844, and accompanied Father Kleineidam to Erie where he labored among the English Catholics until at least 1848. We next find him at Buffalo where he officiated, it appears, at St. Mary of the Lake till about the year 1858. The next year he is found in Providence, Rhode Island, where he remained about three years, when he crossed over to his native land and remained for some time. next met with at Johnstown as assistant, where he spent the remainder of his life. It is probable that he would have been appointed pastor of some congregation but for the fact that Johnstown was then a very important place, and Father Brown was regarded as one of the best preachers in the diocese while the pastor, though an excellent priest, was not gifted in that way. In the exposure of his early missionary life he contracted rheumatism from which he constantly suffered, and at length fell a victim to it August 8, 1872, in the 56th year of his age and the end of the 28th year of his priesthood. Being a life-long friend of Father M'Cullagh, his remains at his special request were laid by the side of his, in the cemetery of St. Aloysius' Church, Summit. Some time after his death the members of St. John's congregation, Johnstown, raised a very neat and costly monument over his last resting place.

# RT. REV. TOBIAS MULLEN, D. D., THIRD BISHOP OF ERIE

It is pleasing to turn from the other members of the band of young levites who accompanied Bishop O'Connor to America, of whom so little is known, to one who has left a name that is destined to live and be honored not only in the annals of the diocese in which he spent a quarter of a century as a priest, and in the neighboring one in which he spent even a longer time as bishop; but also in the history of the universal Church. It does not, however, appear that Bishop Mullen possessed any natural advantages over his companions. His personal appearance was not prepossessing, and his talents were little, if anything, above the

average, but he had a good education, which he continued to improve during his whole life, a power of concentration, a tenacity of purpose and a quiet determination that were bound to bear good fruit in time. It was my good fortune to know him as a priest and bishop for more than thirty years. While he was not brilliant, and while there was not the slightest ostentation about him, there was something pleasing and attractive in his manner and something at the same time that impressed one with a deep sense of his dignity as a prelate. His very unobtrusiveness attracted favorable attention. The diocese of Pittsburgh has



RT. REV. TOBIAS MULLEN, D. D.

been blessed with a goodly number who have worn the mitre with becoming dignity; but Bishop Mullen will ever be remembered as one among them holding a place in the front rank.

Rt. Rev. Tobias Mullen was born in Flushton, County Tyrone, Ireland, March 4, 1818, and having received his elementary education in the schools of his native place, entered Maynooth College in 1840. In December, 1843, he came to Pittsburgh, and having continued his studies, was ordained to the priesthood September 1, 1844. In the organization of the new diocese Bishop O'Connor resolved at once to open an academy for the higher education of such youths as might

wish to profit by the advantages which it would afford; and at the head of it he placed Father Mullen, although he was required, like his fellow laborers, to extend his pastoral care to some of the scattered missions in the vicinity of the city. Here he remained till the end of 1846, when he was appointed pastor of the church at Johnstown, with the care also of Wilmore, the Summit and the laborers on the Pennsylvania Railroad which was then being graded up the mountain side, who were for the most part Irish Catholics.

#### JOHNSTOWN

The flourishing city of Johnstown has an interesting history. The Indian village of Kickanapolin's Town stood on the spot when the pale faces first made their appearance. No Indian or pioneer trail, or path of any importance passed from the east through it. About 1791 or 92, according to the best authorities, an enterprising German pioneer by the name of Joseph Jahn or Yahn, settled there, and many of the town lots still bear his name on the deeds. His cabin stood at the confluence of the Conemaugh River and Stony Creek, in the center of the city, at the head of navigation for canoes and light water craft; and this made it a place of importance for western shipment when bloom and pig iron began to be manufactured on the upper Juniata River east of the mountains. And being at the eastern end of the western division of the Pennsylvania Canal, when that thoroughfare was constructed, it became necessary to connect the town with Hollidaysburg, the western end of the eastern division of the canal. As Johnstown owed so much of its early importance to this circumstance, it will not be out of place to glance briefly at this work, and the more so as it was done principally by Irish Catholic laborers. Johnstown and Hollidaysburg were connected by a portage, of which the following is a description taken from Mr. Sherman Day's Historical Collections of Pennsylvania, 1843, p. 183. Says this writer: "The Allegheny Portage Railroad is 39 and 69 100 miles in length from Hollidaysburg to Johnstown, overcoming in ascent and descent an aggregate of 2,570 feet, 1,398 of which are on the eastern and 1,172 on the western side of the mountain. It crosses the mountain at Blair's Gap Summit, and descends along the mountain branch of the Conemaugh; the top of the mountain, which is 200 feet higher than the culminating point of the railroad, is 2,700 feet above the Delaware River at Philadelphia. The ascent and descent have been overcome by ten inclined planes, lifting from 130 to 307 feet high, varying in inclination from  $4\frac{1}{8}$  to  $5\frac{5}{6}$  degrees. The shortest plane is 1,585 feet, and 130 feet high, the longest is 3,100 feet and 307 feet high. are elevated by stationary steam engines at the head of each plane (with a continuous cable from the last below); and on the intervening levels locomotives and horses are used. The total cost of the road, including the stationary engines, etc., exceeded \$1,500,000." The Portage was completed in 1834. With the development and perfecting of the locomotive and the increase of traffic, it was determined to construct a new portage, by which the two terminals of the canal would be connected by one continuous railroad. It is not necessary to enter into the particulars of this undertaking; suffice it to say that about the time the grading was completed, the Pennsylvania Railroad began its line across the mountains from Philadelphia to Pittsburgh, which naturally proved a death blow to the Portage, which that company afterward bought, and later to the canal, which also fell into its hands. The influence which these facilities for the transportation of passengers and freight exercised on the development of the country and the increase of the general and Catholic population west of the mountains, is sufficient apology for pausing to dwell briefly upon them. But to return from this digression.

As early as 1820 a forge or bloomery was built at Johnstown, and about twenty years later the first blast furnace was constructed. In 1853 a rolling mill was put in operation, and with the increased facilities which the construction of the railroad afforded, the manufacture of iron and later of steel has been steadily and rapidly increasing. Naturally other manufactories and business enterprises were established, and the town prospered; but up to the time of the disastrous flood of May 30, 1889, by which, according to the most reliable information between 2,700 and 2,800 persons lost their lives, Johnstown was not a single municipality, but consisted of some half a dozen independent boroughs. Upon the reorganization of the ruined town, however, all were included under the charter of the city of Johnstown. It is now more substanially and elegantly built than before the disaster, and its present population is 55,482.

The introduction of Catholicity in an organized form appears to date from the commencement of work on the canal, although Dr. Gallitzin is thought to have visited the place and ministered to a few scattered families before that time. But after the appointment of a resident pastor for Ebensburg the place was attended from there till it became an independent parish. After celebrating Mass in a private house for some time, Rev. James Bradley, then pastor of the former place, as he informed me, began the building of a church in 1832 in what was then known as Conemaugh, a village at the eastern part of the present city, and at the foot of the mountain and the junction of the canal and the portage. The lot was donated by a Mr. Livergood. Later, when a new church was built it was situated near the center of the town, some two miles distant from the former.

When Father Mullen was appointed pastor of Johnstown and its numerous missions, he entered upon his labors with that quiet, unostentatious zeal and energy which characterized the works of his entire life. Like other priests of his day much of his time was spent in the saddle riding from one station to another or ministering to scattered families here and there in his extensive territory, or attending sick calls, at any distance from one to forty miles, it might be. He usually set out with the old-fashioned and indispensable saddle-bags, containing his vestments, his scanty wardrobe, and other things necessary for the celebration of Mass and the spending of perhaps two or three weeks away from home. Saddle-bags however, are now things of the past. Who has seen them, who remembers them, though in their day they were indispensable? Well might Bishop Kenrick say more than seventy years ago, "Some of our missionaries need the gift of tongues and a health of iron". But I must candidly confess, that, while nothing could be further from my intention than to underestimate the labors and privations of our early missionaries who certainly had much to endure that was trying to flesh and blood, and who deserve the

highest meed of praise, I have learned, after a familiarity with the history and traditions of the Church here from the very beginning, and after spending some forty-five years on the mission in country, town and city, to take a somewhat different view. As to "the gift of tongues", it is ten times more necessary now than it was then, and as to a "constitution of iron", almost the same may be said. A comparison of the life of a city pastor now with that of a country missionary of the early days may be both interesting and instructive. The latter had. commonly, one central church where he resided, when he was at home, and a larger or smaller number of out-missions extending sometimes to a range of fifty miles; but all these missions were small, the number of confessions very limited, the number of children to be instructed not large, while the parents, as a rule, looked far better after them and their religious instruction than most Catholic parents do now in our busy and fashionable day; and the financial difficulties were seldom a source of great anxiety. The forests through which the missionary had to pass sheltered him to a considerable extent both in summer and winter: and if he had often to fast to a late hour, the people seldom came for him to begin his work till nearly the middle of the forenoon, so that he could take a good morning rest. The country air was always fresh and bracing, the exercise natural, and the food, though simple and plain. was fresh and wholesome, and he was almost invariably cheerfully welcomed and entertained. His sick calls were generally few, and if now and then distant, they came but seldom, as an old priest once told me, "I was in a place a year and a half and had only one sick call, and that was to see an old man who should have been dead long ago". If the priest had further to go on sick calls than in the city, the people had further to come, and would not run to him for every trifling ailment. Finally, it generally happened in this section of country at least, that the extensive missionary fields were subdivided before most of the early pastors had passed the prime of life, and they were permitted to spend the closing years of their ministry in caring for the parent congregation only, and that frequently a small one.

The pastor of a congregation in a city or a large town in our day. on the contrary, has seldom a congregation of less than two hundred families, and not infrequently four or five times that number; he has to engage to a considerable extent in building enterprises, having to provide his people with church, parish house, school, convent and hall; or to enlarge or replace one or the other of these, and to cudgel his brains continually in devising and carrying out means for raising money to meet ever intruding financial obligations. I do not, of course, mean to say that the early missionaries had no such difficulties to contend with: but they certainly did not have them to such an extent as those did who came later into the vineyard. Then the city pastor has his numerous sick calls so many of which are not at all necessary, but because the priest is near at hand he must be called; his schools to supervise and maintain; his three discourses as a rule every Sunday, if he is alone, and seldom less than two if he has an assistant; and he has perhaps as many confessions in one month or at least in two as one of the early missionaries would have in a year. To all this must be added the close, enervating, city atmosphere, the innumerable calls on every variety of business and on no business at all, and the thousand and one other

things that intrude themselves on his leisure moments. With a very fair opportunity of acquiring knowledge on both sides of the question and a desire to judge impartially, I would say that, while the early missionaries had to endure greater exposures, the city and town pastors have to do a far larger amount of solid, continuous, grinding, monotonous work.

Father Mullen was well suited for the times in which he lived, and he knew how to make himself all to all that he might win all to Christ. It was not unusual for a priest to go out hunting in the woods where game was then abundant and when game laws were not yet enacted to place a restraint on this species of relaxation; and besides the priest could furnish himself with rabbits, pheasants, etc., as a desirable change from monotonous pork or occasional chicken. If he knew of a careless member of the flock he might be seen with his gun on his shoulder emerging from the woods, crossing the fence and accosting the man at his work with a few words about the weather and the prospects for the crops and fruit, and then to show that he knew a little about farming he would ask to plow a few furrows around the field or cradle a swath of wheat or oats, which would please the farmer and make him remark to his friends that "priest Mullen is a pretty good fellow". The ice was now broken, and the result was that the man soon returned to the practice of his religion. Prudence and firmness were strong points in the character of Father Mullen, and generally directed his zeal and labors to good results, both as priest and bishop. He was gifted with great power of endurance. On one occasion he celebrated the first Mass on Christmas at the Summit, then rode through the mountain snows to Wilmore, some thirteen miles, for the second, and from there to Johnstown an equal distance for the last. During the grading of the Pennsylvania Railroad his missionary labors were greatly increased; but the circumstances being favorable he determined to replace the little church at Wilmore with a more imposing edifice, the one still occupied by the congregation.

#### WILMORE

Wilmore, a village of small size and smaller prospects, is situated on the western slope of the Allegheny Mountains, in Cambria County, and on the line of the Pennsylvania Railroad 92 miles east of Pittsburgh. The place was known in its early history as Jefferson, and it is so named in the *Directory* up to 1872. A few Catholic farmers had settled in the vicinity as early as 1830, and Mass was occasionally celebrated for them by Father Gallitzin; but it would be difficult to fix the time at which this began. Among his little flock was a negro family from Maryland by the name of Wilmore, in whose house, or more correctly, in whose barn the good priest was accustomed to offer up the holy Sacrifice, when the threshing floor had been carefully swept and the barn fowls banished out of sight, though not always out of hearing. It was after this family that the place took its name. The congregation was visited either from Loretto or Ebensburg, and the little flock increasing in numbers, a small stone church was built for their accommodation, and was dedicated by Bishop Kenrick, August 22, 1840, under the invocation of St. Bartholomew the Apostle. At length the congregation was attached to Johnstown, and Father Mullen became its pastor in time.

He did not, however, remain to complete the new church, although it must be regarded as his work. It was dedicated May 20, 1855, when Wilmore had become an independent parish. According to Bishop O'Connor's note taken on the occasion of his first visit, the congregation then numbered 700 souls.

The completion of the railroad and with it the increase of the iron manufacturing business, rendered it necessary not only to furnish additional accommodations for the congregation at Johnstown, but also to place the church in a more central location, and also to organize a German congregation. To this end Father Mullen bought lots near the center of population, about two miles from the first church, as has been stated, and convenient to the spot occupied by the present church of St. John Gualbert. He also opened a school, at first taught by lay instructors, but latter placed in charge of religious. But on October 24, 1854, he was transferred to St. Peter's Church, Allegheny, exchanging

places with Rev. James Kearney.

A brief sketch of St. Peter's has already been given, and it will suffice here to say that previous to Father Mullen's appointment St. Anne's Convent of the Sisters of Mercy, more commonly known as The House of Industry, had been built on Washington Street not far from the church; and the priest's house was erected on the same lot not long About the same time the boys' school was put in charge of the Franciscan brothers from the cathedral; but the date is not exactly The pastor of St. Peter's had during Father Mullen's pastorate and for some years after, charge of the Catholic inmates of the Western Penitentiary, which then stood in the Western Park, just across Sherman Avenue from the present church. Prior to the appointment of a resident pastor for St. Andrew's Church, Manchester, in the beginning of 1866, which has already been noticed, he performed the same office of mercy when bigotry would permit it, for unfortunate inmates of the House of Refuge, now known as the Pennsylvania Reform School, which was then in lower Allegheny where the Riverside Penitentiary now stands. The fanatical opposition of the officers of that institution caused quite a spirited, public correspondence between Father Mullen and John L. Logan, then president of the board of the institution, in February, 1862. Through the influence of the courageous priest, who, though quiet and retiring, was a very dangerous antagonist, a supplement to the act of incorporation was immediately introduced into the state legislature and passed with no little opposition, by which the inmates were permitted in time of sickness to confer with a minister of their choice, in sight, but, if desired, not in hearing of an officer of the institution, as the rules had previously required. The act was approved March 31st of the same year, and the poor inmates felt their condition somewhat ameliorated in being able to make their confessions and receive at least a little advice and instruction, from which they had been previously unjustly debarred. Another supplement still more just and reasonable was forced on the managers by the Catholic members of the legislature and their friends on May 5, 1876, when a large appropriation was asked from the state for the completion of the new buildings at Morganza, the present location of the Western Pennsylvania Reform School, on the Chartiers Valley Railroad, some sixteen miles south of Pittsburgh. This act provides that "the inmates of said institution shall have the

right to receive religious instruction from ministers of any denomination or belief without any obstruction or interference. This act is now carefully observed, and considering the character which the school must maintain as a state institution, there is no ground for complaint. The institution is under the care of the chaplain of St. Joseph's Protectory, Pittsburgh; and he or his assistant says Mass for the inmates every Sunday and feast, hears their confessions regularly with the assistance of other priests whom he calls to his aid, and has an early Mass the next day when those of a proper age communicate. The same priest is also chaplain of the Riverside Penitentiary, and has Mass every Sunday and confessions regularly.

Upon the withdrawal of Very Rev. Edward M'Mahon, V. G., from the diocese Father Mullen was appointed to the vacant office in 1864, and held it till his elevation to the See of Erie. The population of Allegheny was rapidly increasing during these years owing to the impetus given to the manufacture of iron to meet the demands caused by the civil war; and an assistant had to be appointed to aid the pastor in the discharge of his duties. But even three Masses on a Sunday did not accommodate the congregation, and besides many of the people lived at a considerable distance. The borough of Manchester which, since its incorporation with the Allegheny in 1867, forms the western wards of the city, was fast becoming a place of importance owing to iron works at Wood's Run, and it began to have a very considerable Catholic population; and Father Mullen determined to build them a church for their accommodation. The result was a little brick church, still standing, but which has since been replaced by the present imposing edifice, that was dedicated under the invocation of St. Andrew the Apostle, December 20, 1863. For some years it was attended from St. Peter's, but later it became independent. But the assistant was still needed at the parent church, and not only so, but a larger church was demanded for the accommodation of the ever increasing congregation. Lots were accordingly purchased at the corner of West Ohio Street and Sherman Avenue, the site of the present church to which others were added after Father Mullen's promotion; and measures were taken to build the church, when the pastor was nominated Bishop of Erie.

Besides being vicar-general of the diocese for a number of years, Father Mullen was familiar with the diocese from the time of its erection and had been identified with almost every religious movement of importance in it, so that his promotion was not unlooked for. He was consecrated Bishop of Erie at St. Paul's Cathedral by Bishop Domenec on SnudayAugust 2, 1868, and immediately took possession of his See. He was succeeded at St. Peter's by Rev. Richard Phelan, who had for the last ten years been pastor of the church at Freeport. Dr. Mullen's career as bishop will only be briefly glanced at, inasmuch as we are principally interested with the diocese of Pittsburgh. He brought with him to his high office a life rich in experience, a mind well stowed with the right kind of knowledge, a prudence that age had served to ripen, and a zeal worthy of the exalted position to which the Head of the Church had called him. His entire administration was eminently successful, and was carried out on such conservative lines as soon brought the diocese to a high standing among those of the country. While giving every encouragement to his priests in building up the temporalities of

the Church, he was ever careful to restrain them within the means which they could reasonably expect to be able to command, so that the diocese soon attained a solid financial standing. Proper discipline was enforced with paternal care and becoming firmness, and religion flourished in every department. One of the most important works that marked his administration was the building of a cathedral, a massive and elegant stone structure in the gothic style of architecture, which will rank favorably with that of any similar or even larger diocese; and upon its completion, although it cost perhaps \$300,000 it was entirely free from debt, a precaution that is worthy of imitation. He is said to have devoted all his personal means towards its erection. In all the Provincial Councils which he attended, even as a priest, and much more as a bishop, he was always consulted, and his opinions and views carried no little weight. At home he was very assiduous in the visitation and supervision of his diocese, and during the sickness of Bishop Tuigg of Pittsburgh, before the appointment of a coadjutor, he administered confirmation in a large number of places in our diocese. He was very regular and methodical in his habits, prompt in meeting his engagements, and of a rather retiring disposition; but, while he was a ripe scholar, he was far from being an eloquent speaker. On the contrary, his delivery was very much against him; and though he spent more than fifty years on the mission and in the episcopate, mixing with all classes of people, he retained his very pronounced County Tyrone accent in all its strength and breadth to the day of his death. It would be difficult to find a prelate who was more highly esteemed and venerated by his priests than he was.

As a writer Bishop Mullen figured to a limited extent. For a number of years after his ordination before he left Pittsburgh he was a more or less regular contributor to the columns of The Catholic, and after his return from the eastern part of the diocese, he also occasionally engaged in the same good work. We have seen the part he had in organizing and conducting The Crusader during the brief period of its existence; and he also wrote a *Memoir* of his brother missionary, Rev. Thomas M'Cullagh in a series of articles for the Metropolitan Magazine of Baltimore, which he afterward published in pamphlet form. after his consecration he established The Lake Shore Visitor at Erie, which was discontinued a short time before his death. Its columns depended to a great extent on his pen and material. But his principal work was The Canon of the Old Testament, a goodly small quarto volume, published by Pustet & Co., New York, 1892. It is a learned work, and cost the author many years of hard study. For a long time it was generally known that he was engaged in some work relating to the Old Testament, but he kept his secret so carefully to himself that nothing positive could be learned about it, and it was generally conjectured that it had something to do with geology and revelation. He was so deeply intent upon it that even when he was making his retreat at the seminary preparatory to his consecration, he asked me to bring him a volume of comments on Genesis from the library. The book was very favorably commented on by those who were capable of forming a correct estimate of its merits; but being a work for a special class of students, it has not become generally known.

Bishop Mullen lived to celebrate his Silver Jubilee as a Bishop and his Golden Jubilee as a priest; the former occurring August 2, 1893, and the latter September 1, 1894. At length, full of years and rich in merits, his end drew near, although he retained and exercised the administration of the affairs of his diocese to the last. He was stricken with paralysis May 20, 1897; and on the 24th of the following February, Rt. Rev. John E. Fitzmaurice, of Philadelphia, was consecrated coadjutor with the right of succession; but it was not until August 10, 1899, that the venerable prelate resigned, and was appointed to the titular See of Germanicopolis. He calmly expired on the 22nd of April, 1900, in the 83rd year of his age, the 56th of his priesthood, and the 32nd of his episcopate.

In stature Bishop Mullen was about medium height and slender, and was somewhat stooped even before the weight of years should have brought it on. He was very averse to having his picture taken even after he became a bishop, which is something very unusual; and as he lived before the days of snap shots, it was with difficulty that one was secured. On more than one occasion he stopped short in his sermons to call some presumptuous artist to account for attempting to sketch him. In manner he was thoughtful, calm, reserved and kind, and always appeared to be engaged in serious study of some sort; but he was at the same time a close observer of all that passed on around him. In dress and personal appearance he was inclined to be careless. He did not care for a large company, but preferred the society of a few, was more given to asking questions than to answering them; and his recollection of the persons and scenes of his early missionary career was remarkable. He was a model priest and bishop.

#### REV. JACOB ROSSWOG

Rev. Jacob Rosswog was born at Herbolzheim, Baden, Germany, March 19, 1819—although some who knew him well, insist that it was ten years earlier, which does not seem to me improbable. He made his studies in his native land, where he was ordained to the priesthood August 30, 1845. After laboring for a number of years there, though the places are not known, he came to America in 1859, and spent some time on the mission in the diocese of Buffalo. He then entered the diocese of Pittsburgh, and was appointed pastor of the German Congregation of the Immaculate Conception, Altoona, in August, 1866. there he opened a parochial school; and was succeeded in April, 1869, by Rev. Joseph Devermeyer. Coming to the western part of the diocese, he became pastor of Holy Trinity, Pittsburgh, succeeding the Benedictine Fathers, where he remained until the fall of 1874, when he was named pastor of St. Mary's Church, Pine Creek, Allegheny County. In 1880, he became pastor of St. Wendelin's Church just beyond the Pittsburgh city lines to the south, where he was destined to close his long and edifying career. Nothing of importance marked the years of his pastorate here; but as old age crept on he kept the even tenor of his way, and calmly awaited the summons of his divine Master to lay down his burden and enter into the joy of his Lord. It came on the 4th of March, 1892, when he had just completed the 73rd (more probably 83rd) year of his age, and the 47th of his priesthood. His health had been

declining for a considerable time, more from age than from the inroads of disease, but he insisted on summoning up his little remaining strength in a successful effort to offer up the Adorable Sacrifice only a day or two before his death—a most edifying spectacle.

Father Rosswog was of medium height and well proportioned, was of a retired and quiet disposition, and full of kindness; and though seldom leaving his home, especially in his later years, was always pleased to greet and entertain his friends of the clergy. While his life was uneventful it was truly a priestly life, which exercised a pleasing and wholesome influence on all with whom he came in contact. He was succeeded by Rev. Joseph Bauer, now of St. Joseph's German Church, Pittsburgh.

#### REV. JOHN HOY

Very little is known of the life of this priest. Writing of him and others under date of December 15, 1880, the late Bishop Gilmour of Cleveland, told me, among other things: "I was the first student Dr. O'Connor received in America on his arrival in Philadelphia in December, 1843, and came to Pittsburgh in March, 1844, residing in the seminary corner of Smithfield (street) and Virgin Alley to November then going to Loretto the following May, 1845. St. Michael's Seminary broke up in the early fall of 1844. Creedon, W. Lambert, Hoy, J. Gallagher going to St. Xavier's, Cincinnati; Reynolds, M'Sweeny and myself going to Loretto and living with Hugh Gallagher. At this time Rev. Gibson (1844-5) lived at the Summit and frequently was at Loretto, for that part he often taught us Latin Lessons." I think the good bishop is a little mistaken about the date in the case of Father Gibson, as I have shown elsewhere, at least as far as relates to the year 1845.

Father Hoy was ordained at the cathedral, Pittsburgh, June 6, 1847, with Rev. M. Creedon, next to be noticed; although the ordinations then and until the Bishop's house was burned, in November, 1859, usually took place in his private chapel, instead of in the cathedral proper. He was immediately sent to the Clarion County Mission to assist the noted German missionary, long deceased, Rev. Andrew Skopez, where he spent the brief period of his priestly life. The Directory for 1849 (page 281) says: "Died December 10, 1847, at the Mercy Hospital, Pittsburgh, the Rev. John Hoy. Although not many years in the ministry, he had endeared himself to the people of Clarion and the neighboring missions, where, sparing not himself, his life, thoughts and actions were devoted for the spiritual interest of the flock committed to his care." These are all the facts that I have been able to collect regarding this young missionary who was so early called to his reward. I think it may be taken for granted that he was a native of Ireland.

#### REV. MICHAEL CREEDON

The subject of this brief notice was a native of Kilworth, County Cork, Ireland, but the date of his birth has not been ascertained. He was an officer in the British army before he studied for the priesthood, (*Directory*, 1871, page 43). We have just seen that he was a companion of Father Hoy's to Cincinnati, and was ordained with him June 6, 1847. He was sent on the 26th of the same month to Butler to make that town

the center of his missionary activity, till 1850, in which year his name is not found in the *Directory;* but the next year it is met with at Owego, New York, and the year after at Rochester; then he was stationed at Lockport, when he was transferred to Auburn where he remained till 1861. The next *Directory*, published in 1864, places him at St. Anne's Church, Hornellsville, where he exercised the ministry till the time of his death, which took place May 8, 1870, when he was said to be about fifty years of age, though it is highly probable that he was much older.

#### REV. JOSEPH A. GALLAGHER

Rev. Joseph A. Gallagher was a younger brother of Rev. Hugh P. Gallagher, already noticed, and their priestly lives were closely intertwined, as will be seen; and while the birthplace of the latter is not given, it is all but certain that he was born at Killygordon, County Donegal, where his brother first saw the light, and in 1823. The institutions of learning in which he made his earlier studies and the date of his arrival in this country are not known; but we have learned from Bishop Gilmour that he entered our diocesan seminary, and when it was closed, near the end of 1844, went with others to Cincinnati to complete his course. Returning to Pittsburgh he was ordained with others of his companions at St. Paul's Cathedral June 6, 1847. He was then sent as assistant to his brother at Loretto, where his first entry in the baptismal register is dated June 30 of that year. The Directories for 1848 and 1849 give him as attending "the Loop"—the name by which the location of St. Augustine's Church, Cambria County, was long known—and Cameron's Bottom. When his brother went to California he succeeded him as pastor of Loretto, his first entry in that capacity being dated July 11, 1852, and his last October 8, 1855. He finished the church which his brother had begun and which was dedicated January 6, 1854. About the end of the next year he determined to join his brother on the Pacific Coast, and the rest of his life was passed in San Francisco. His brother was then and for a few years after rector of the cathedral, and he became assistant to him, and when the latter built St. Joseph's Church, in the same city he followed him there. When declining health forced Father Hugh to resign, he became rector of the church, a position which he held till the time of his death, which occurred April 27, 1887, in the 64th year of his age and the 40th of his priesthood.

# REV. JOHN WALSH

Rev. John Walsh will ever be remembered as one of the leading priests of the eastern part of the diocese—now the Diocese of Altoona. In personal appearance and in natural and acquired ability he was a man who was destined to make his mark, though in a quiet and unassuming way. He was the son of a farmer, and was born in County Waterford, Ireland, June 24, 1819, being one of a family of eleven children, whose father lived to the advanced age of 95 years. Having made his elementary studies in the schools near his home, he entered the theological seminary of County Clare, where he completed his course and was ordained subdeacon; and having been prevailed upon to enter the mission in the diocese of Pittsburgh, he came to America in 1847, and was ordained deacon at the cathedral, Pittsburgh, December 18, and elevated

to the priesthood on the 26th of the same month and year. After spending a year as assistant at the cathedral and St. Patrick's, in the same city, he was appointed pastor of St. Mary's Church, Hollidaysburg, where he was destined to remain for nearly 28 years. The care of the churches and missions of Blair and Huntingdon Counties was then divided between him and Rev. James Bradley of Newry; and, though the latter village was the older, the former had by this time, thanks to the eastern division of the canal terminating there, attained greater importance. Soon the grading of the Pennsylvania Railroad commenced and the two priests had a stretch of it extending a distance of perhaps The very heavy grading on the mountain slope, with the fifty miles. simple means of that early day, necessitated the employment of a very large force of men, nearly, if not all of whom were Irish Catholics, a circumstance which added greatly to the labors of Father Walsh, and the frequency of accidents gave him hardly a moment to himself. have heard him on many occasions relate some of his adventures on the mountain side. With the completion of the road this part of his labors was about done away with; but now a new work was commenced. A town was to be built at the foot of the eastern slope of the mountain for railroad shops, etc.; and while it gave him considerable work in the beginning, it was destined in the end to be the death blow to his parish of Hollidaysburg; not that the congregation went entirely down, but the diverting of freight and passenger traffic into this new channel, left little for the town to depend on. A notice of this incipient town will be given later on; at present the care of it was shared between the pastors of Newry and Hollidaysburg. The former began the erection of a little church; but the principal part of the work was done by the latter until the appointment of a resident pastor, Rev. John Tuigg, in July, 1853. From this time the field of Father Walsh's labors was narrowed down to Hollidaysburg alone, with perhaps an occasional visit to some outlying group of Catholic families, such as Williamsburg, thirteen miles further down the Juniata River. But the town lost still more of its importance with the closing of the western division of the canal from Johnstown to Pittsburgh in the early sixties; still it possessed the advantage of being the county seat of Blair County.

In the sketch of Father M'Cullagh we saw the part which Father Walsh had in starting and contributing to *The Crusader*. When the financial panic set in after the building of St. Paul's Cathedral, Bishop O'Connor took Father Walsh with him in a collecting tour through some parts of this country; and also sent him and Rev. James Treacy to Ireland on the same mission; and again during the panic of 1873, a few years after the opening of the new St. Paul's Orphan Asylum on Tannehill Street, Pittsburgh, he was again prevailed on by Bishop Domenec to collect for it through a considerable part of the diocese. But owing to the depressed financial condition of the country, he met

with only limited success.

In the spring of 1854 a number of Sisters of Mercy from Pittsburgh took charge of the school, and a neat convent was built for their reception; and in 1868 the pastor built additional school rooms. His sight became so impaired in the latter sixties that it was impossible for him to read, and very difficult for him to perform his other duties; but it returned later, and remained during the rest of his life.

He seldom left home except to visit his brother, Rev. Thomas Walsh, of Brady's Bend, where he would occasionally remain a few weeks, and then return to the field of his long labors. But the bond of union that had so long existed between him and his devoted flock was soon to be severed. On the promotion of Rev. John Tuigg to the See of Pittsburgh, in January, 1876, he was appointed pastor of St. John's Church, Altoona; and in due time he removed to it to end his life there. But promotions of this kind are in a certain sense a mistake. It is true that priests who have labored long and faithfully in the sacred ministry are, in the words of the Apostle, entitled to double honor; but it is equally true that trees of their age are too old to be successfully transplanted. frailty of our poor human nature is such that they are soon almost forgotten in the places they leave, and they have so far lost the activity and the magnetism of early life that they seldom or never succeed in working themselves in their new homes into the familiar acquaintance and high esteem they enjoyed in the field of their early labors. It seems and is in one sense the proper thing to promote them; but there is far more wisdom on their part in declining such an honor than in excepting The Sunamitess who declined the offer of the grateful prophet to press any petition she might want to make at court by saying, "I live in the midst of my people," showed greater wisdom than those do who hang on princes' favors, or even accept them. And here a word about Altoona.

#### ALTOONA

When the Pennsylvania Railroad was surveyed it was the intention of the company to follow the Frankstown branch of the Juniata River from near Huntingdon to Hollidaysburg, and from that point to cross the mountains on the south side of Blair's Gap, instead of the north side as it does at present. Ground was necessary for the shops, roundhouses, offices, and yards, for so important a point; but the farmers who owned the property asked so high a price, that the company, then in its infancy, determined to follow its present route. It is said, and it appears all but certain that the town of Altoona owes its existence to this circumstance. Altoona was a place of importance from its very foundation, and this for several reasons; but from a religious point of view, it has attained additional importance from the fact that it is now an Episcopal See. As regards the name; Renner's Altoona City Directory for 1878-9 states that the name is said to have been derived from the Italian word alto, high; but in the first place there is no Italian word that will readily give itself to such a mutation, and again, the Italians did not figure in our history at all at that time; besides there are many places on the road in the immediate vicinity that are much higher than it is, the tracks at the station there being only 1,171 feet above mean ocean level, while at Gallitzin, only eleven miles west, they are 2,154 feet. There is another and to my mind, far more plausible reason, which I think must be regarded as the correct one. It is said that a considerable part of the land on which the first part of the town and tracks were built consisted of farms owned by Germans. Now it was a very common custom for emigrants from the Old World to name towns after the places from which they came; and as a part of Hamburg is known as Altona, this would appear to give the real origin of the name. By the last census the population is 52,127; and it was chartered

as a city in 1868.

It has been stated that Father Walsh was appointed pastor of St. John's Church, Altoona, on the consecration of Father Tuigg, Bishop of Pittsburgh, March 19, 1876; but he was not appointed vicar-forane, an office held by his predecessor. His health, too, was very much impaired by his long and toilsome early missionary labors, when he was called to his new charge; and while he devoted himself as far as he was able to the work of the parish in church and school, he was forced to leave the more active work to younger hands which he guided by his mature experience. But his health continued to decline, and he was confined to his house and room for many months; till the morning of Tuesday, June 8, 1880, when he went to his reward in the 61st year of his age and the 33rd of his priesthood. His remains were laid to rest in the cemetery of the church at Hollidaysburg, where he had served so long and faithfully.

Father Walsh was above medium height, was a little heavy for good proportion, was of a pleasing though commanding presence, a ripe scholar and an eloquent and persuasive speaker. He was reserved in manner but free with those with whom he had formed an intimate acquaintance; and like not a few of the older priests, especially those of the mountain district, was given to the playing of innocent tricks on his younger brethren in the ministry, in which his unctious tone of

voice was of great service to him.

#### REV. JAMES KEARNEY

The family of which the subject of this brief sketch was a member gave three priests to the diocese of Pittsburgh, he being the oldest, as will appear later on. Father Kearney was born in County Carlow, Ireland, in 1823, and made his higher studies at Carlow College, before coming to America. He may have spent a short time in the seminary here, but this is not known with certainty; and he was ordained with Rev. John Walsh, just noticed, December 26, 1847. His first appointment was to the Brownsville Mission, including the whole southwestern part of the state; but when Father M'Mahon was made pastor of the cathedral, he was named his successor at St. Peter's, Allegheny, in the latter part of April, 1850. There he remained till he exchanged places with Father Mullen of Johnstown in October, 1854. zealously in this congregation till the early part of 1859, when he withdrew from the diocese; and served on the mission in various parts of the country till the time of his death, which occurred in St. Louis, July 11, 1885. A few years ago his remains were brought to Pittsburgh, and repose in Calvary Cemetery by the side of those of his brothers. While pastor at Johnstown he built a little church at

#### NEW FLORENCE

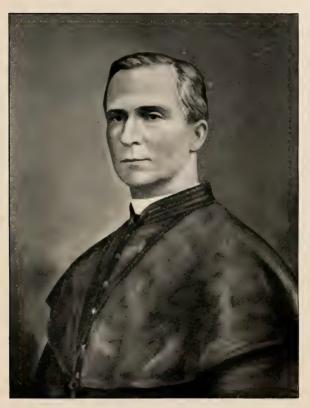
The little town of New Florence is situated on the left bank of the Conemaugh River and on the Pennsylvania Railroad sixty-four miles east of Pittsburgh, and has a population of 717. An industry flourished in this and other places along the Conemaugh River west of Johnstown in years gone by which has long since passed into history and is scarcely known by the younger generation—that of "shook" making. To those who are not familiar with the term it may be said that a "shook" is a bundle of staves that go to make a sugar hogshead. The staves were made at these places or in the country near by and set up and fitted, after which they were taken apart and bound into a bundle and sent to the West Indies; and this bundle was a "shook". As late as forty years ago it was customary to see piles of these at the railroad stations awaiting shipment; but you would look in vain at the present time for one of them.

The few Catholics who settled in the town and surrounding country in canal and railroad times heard Mass and complied with their religious duties as best they could, but generally at Johnstown, fourteen miles distant up the Conemaugh. At length Rev. James Kearney, then pastor of St. John Gaulbert's Church, Johnstown, built them a little brick church in the summer of 1854, which was dedicated to the Blessed Virgin Mary by the Vicar-General, Very Rev. Father M'Mahon, January 14, 1855. During the period included in this portion of our history, it was visited from the parent church; but in time it passed into the hands of the Benedictine Fathers of St. Vincent's by whom it is still attended.

## RT. REV. JAMES O'CONNOR, D. D., FIRST BISHOP OF OMAHA

The subject of this sketch was a brother of Rt. Rev. Michael O'Connor, first Bishop of Pittsburgh, and was born at Queenstown, Ireland, September 10, 1823, according to the Bibliographical Cyclopaedia, of Mr. Francis X. Reuss; but a year later according to the Memorial Volume of the Third Plenary Council of Baltimore. Having pursued his studies for a time in his native land, he came to America with or soon after his brother who arrived in 1839, and entered the diocesan seminary at Philadelphia of which the latter was rector, which would seem to indicate that he came after his brother, who would hardly have had him come before he had taken possession of that institution. When Father Michael was sent to Pittsburgh as vicar-general in the summer of 1841, he sent for James, as I read in a little note-book in the vicar-general's handwriting, now in my possession, entitled, "Business and Letter Record". Under date of July 14, 1841, is the entry: "Wrote to James to come to Pittsburgh;" and a few days later, the 22nd, he states, "James and Steinbacher came to Pittsburgh this day". We have seen in the sketch of Very Rev. James A. Stillinger that, in October of the same year, he asked that good priest to try to find a pious Catholic family in the country where James could spend some time away from the temptations and allurements of the city, which even in that early day were sufficient to exercise an unhealthy influence on the unsophisticated youth of the Old World. This was the case in the present instance, which I know from other sources; and his brother feared it. Father Stillinger offered to take him into his own house, an offer which was gratefully accepted; but it was not for a very long time, for under date of January 6, 1842, we read in the note-book, "Sent word to James to come home". He was next sent to the College of the Propaganda, Rome, the date of which is given as January, 1843, having spent the meantime,

as it would appear, in Pittsburgh. Having finished his studies he was ordained in the Holy City before his return, the date of which is given by some authorities as March 25, 1845; but this is impossible, as he had not then attained the required age. He was ordained on March 25, 1848. He soon after came to Pittsburgh, and in October, of the same year, was appointed pastor of the newly organized congregation of St. Peter's, Allegheny; but not succeeding, he gave place some time in



RT. REV. JAMES O'CONNOR, D. D.

the next year to Rev. Edward M'Mahon, and was then appointed rector of the seminary. When it was closed in the summer of 1851, he was named chaplain of St. Xavier's Convent and Academy, near Latrobe, with perhaps a little missionary work, expecially among the men employed in the grading of the Pennsylvania Railroad. Here he remained till 1856, and began the erection of the church at Latrobe in the summer of that year; but was succeeded in November, by Rev. James Keogh, he assuming the rectorship of the seminary, which was now removed from the Summit to Glenwood, Pittsburgh. In fact he was never cut out for a parish priest, and never met with success when he attempted such work. He held the office of rector till he withdrew from the diocese. A small number of families had made their homes in the neighborhood

of the seminary and were permitted to attend the chapel till the organization of St. Stephen's parish. It was during his rectorship that I entered the seminary, February 2, 1863; and I was well acquainted with him from that to the time of his death. He was familiarly known as "Father James".

In July, 1859, Bishop O'Connor went to Rome, and contrary to his custom when absent from his diocese, of leaving the vicar-general, Father M'Mahon, administrator, he appointed Father James to that position. He contemplated the offering of his resignation of the See of Pittsburgh, though he kept it a secret from every one; and when it was accepted, in less than a year after it was regarded as certain that he wanted to have his brother succeed him as Bishop of Pittsburgh, and had appointed him administrator to pave the way. But whatever chances he may have had for the mitre, he lost by a certain act of his in dealing with a few priests in the eastern part of the diocese one of whom he suspended for an insufficient cause, who appealed to the Archbishop of Baltimore for redress. The manner of dealing with such cases was not as well defined then as it is at present; and the archbishop, after reviewing the case, reinstated the priest, and wrote a very strong letter to Father O'Connor on his manner of proceeding, telling him among other things that such arbitrary conduct would drive respectable men from the sanctuary. Besides, Father O'Connor had very little missionary experience, and had not shown even ordinary ability. Though a most exemplary and devoted priest, he seemed not to be intended for either a missionary or a superior, except under the direction of a competent leader; he was most at home as a chaplain or professor. Bishop O'Connor resigned the See of Pittsburgh in the early summer of 1860, and Rev. Michael Domenec, of the Congregation of the Mission, or Lazarist, from Germantown, Philadelphia, was consecrated his successor As it too often happens in both December 9th of the same year. civil and ecclesiastical administrations, there are changes of men in high places, when there is a change of rulers; and it was so in Pittsburgh. It has already been stated that Father M'Mahon was succeeded in the vicar-generalship, and withdrew to Philadelphia; and in the fall of 1863 Father O'Connor was removed from the office of superior of the seminary and made president of St. Francis' College, Loretto, which it was not difficult to see was tantamount to forcing him to ask for letters to leave the diocese. This he did soon after, and went to join the late vicar-general.

Soon after his arrival in Philadelphia he was named vice-rector of the diocesan seminary, which was then in the city near the cathedral, an office which he held till a short time after the removal of the institution to its magnificent buildings at Overbrook, about 1872. He then filled certain other positions in the city till his nomination to the vicariate apostolic of Nebraska, which took place in 1876, and he was consecrated in the cathedral, Philadelphia, titular Bishop of Dibona, August 20th of that year. He resided at Omaha, Nebraska, which was raised to the dignity of an Episcopal See October 2, 1885, and he became its first bishop. He continued the administration of the See, though in declining health, till the time of his death which took place May 27, 1890, in the 68th year of his age, the 43rd of his priesthood, and the 14th of

his episcopate. In his administration of the diocese he was successful, and he has left monuments of his zeal which will long bear witness to his energy and devotion to duty.

Bishop O'Connor was of medium height, rather slender, and very genteel in manner; was very affable, but was ever mindful of his dignity both as priest and bishop; and his conversation was pleasing and instructive. But, though a ripe scholar, he lacked the breadth of mind and deep and broad erudition of his more favored brother of Pittsburgh, as well as his dignified and commanding appearance. Yet he would hardly impress a person as a man born to rule. As a writer he contributed a number of articles to the American Catholic Quarterly, and doubtless to other periodicals, besides leaving a few printed sermons and lectures.

#### REV. TERENCE S. REYNOLDS

The subject of this sketch was born at Mohill, County Leitrim, Ireland, about the year 1817, and pursued his studies to a considerable extent in his native land, before he came to America and to the Diocese of Pittsburgh. We have seen from a letter of Bishop Gilmour, of Cleveland, already quoted, that, after the closing of the diocesan seminary in the early fall of 1844, he was sent with others to Loretto to continue his studies under Father Hugh P. Gallagher; and, having completed his course, was ordained at Pittsburgh August 2, 1848, and was sent to Brownsville for a short time to take charge of that extensive mission. He was then transferred to Erie where he ministered to the English-speaking Catholics over a large section of the northwestern part of the State; but toward the end of 1850 he was brought to the cathedral as an assistant, where he gained quite an influence over the bishop. June 1, 1853, he was appointed first resident pastor of the newly organized congregation of St. John Evangelist, Fourteenth Streel, South Side, Pittsburgh, which was not, however, at that time included within the city limits.

The borough of *Birmingham*, which included the principal part of the bottom land on the southwest side of the Monongahela River in the immediate vicinity of Pittsburgh, was laid out by Nathaniel Bedford in the autumn of 1811, incorporated as a borough April 14, 1828, and consolidated with the city January 1, 1873, in conjunction with other boroughs on the south side of the river, since which time the whole is known as the South Side. The streets are numbered southward, beginning about half a mile above the Point, and run at right angles from the river. Carson is the main street parallel with the river.

At the time of the organization of St. John's congregation it consisted of only about twenty-five families, and Father Reynolds addressed himself with zeal and energy to the work before him; at first offering up the Holy Sacrifice in an unoccupied storeroom not far from where the church now stands. A church was undertaken, and on its completion in 1854, was dedicated under the patronage of St. John the Evangelist, by Father M'Mahon, May 7. But the appearance of the church of that day can hardly be conjectured from the appearance of the present building, so many transformations has it since undergone. It was built with a first story which served for a number of years as a

school room, in which a school was opened with a lay teacher soon after the dedication of the church. When Bishop O'Connor took a trip for his health to Europe, Egypt and the Holy Land, sailing December 10, 1856, and arriving at Pittsburgh on his return the 16th of the following September, Father Reynolds accompanied him, and on his return resumed his pastorate. But on November 29, 1859, he exchanged places with Rev. William Pollard of Loretto. He presided over the Loretto Congregation till the fall of 1868, his first entry in the church being dated December 12, 1859, and the last October 11, 1868. He then withdrew from the diocese; and, after travelling over several parts of the country, and laboring in different places, he died somewhat suddenly of heart disease in New York City, February 24, 1881, in the 64th year of his age and the 39th of his priesthood. He was above medium height and rather heavy, and very entertaining in his conversation. He was succeeded at Loretto by Rev. M. J. Mitchell.

#### REV. WILLIAM LAMBERT

The family of which the subject of this sketch was a member gave two priests and a Sister of Mercy to the Church; the second priest being Rev. Louis A. Lambert, the well-known author of Notes on Ingersol and other writings, who was long editor of the New York Freeman's Journal. I am indebted to another brother, the late Daniel O. Lambert, Esq., of Coal Center, Pa., for the greater part of the particulars contained in this sketch. Rev. William Lambert was born at Greenfield, now Coal Center, Washington County, a village on the west bank of the Monongahela, about fifty miles above Pittsburgh, February 22, 1827. His father, William, was a native of County Wexford, Ireland, and his mother's maiden name was Lydia Jones, of Quaker descent, her ancestors having come over with William Penn; but she was received into the Church at or soon after her marriage. At the age of fifteen young William was taken by Father M. Gallagher of Brownsville to Philadelphia where he pursued his studies till the breaking out of the Know-Nothing excitement when he escaped from the city with Bishop Kenrick in disguise, and came to Pittsburgh, where he continued his studies. Bishop Gilmour has told us that he was one of those who went to St. Xavier's, Cincinnati, when the seminary at Pittsburgh was closed the first time. But it would appear that he either finished his studies at Baltimore, or else that the good bishop was mistaken, for he was ordained in that city along with Rev. John Larkin, next to be noticed, by Archbishop Eccleston, October 25th, 1849.

He was first sent to the Indiana Mission, attending, besides the town, Cameron Bottom, Saltsburg and perhaps other places for a short time. He was then located at Brownsville and had charge of its wide missionary field, which was the last place he held in the diocese of Pittsburgh, leaving it for Erie, which had so lately been cut off, in 1854. Soon after he began to labor at Rockford, Illinois, where, and at other places in that state he spent about eight years; after which he came to Philadelphia, in 1863, returning to Illinois at the end of about five years. His last field of labor was West Virginia, which he entered about 1873, where he remained till the time of his death, laboring in various places. He celebrated the Golden Jubilee of his ordination October 25, 1899,

and died in the hospital at Wheeling, May 4, 1900, in the 74th year of his age and the 51st of his priesthood. His remains were brought to Elizabeth, Pa., and were laid to rest by the side of his parents, who had spent the closing years of their lives in that town.

Father Lambert was a large man, rather heavy, and his countenance and general appearance denoted great strength of character. As a preacher his abilities were above the ordinary, and he was admired for

this gift wherever he exercised the sacred ministry.

#### REV. JOHN LARKIN

It has just been stated that Rev. John Larkin was ordained at Baltimore with Rev. William Lambert, October 25, 1849. According to the most correct information I have been able to obtain, he was born in Headford, County Galway, Ireland, in 1818. The date of his arrival in America has not been ascertained, but it appears to have been only a short time before his ordination. After his ordination it was, as it frequently happens, a few months before he received a permanent appointment; but he was in time sent to Freeport, his first entry there being September 1, 1850. He was pastor of St. Mary's congregation there till January, 1854; and while there he held stations occasionally at Coylesville, Butler County, a village on the Kittanning and Butler turnpike, about equidistant between the two towns, for the accommodation of the scattered Catholic families in that section. At length it was deemed expedient to build a church for them; and to this end a site was secured on the same highway about a mile west of Coylesville, and the corner-stone of St. John's Church, Clearfield, Butler County, was laid August 15, 1853, the place being about twelve miles north of Freeport. But he did not remain to see the building finished; being transferred to Brownsville before the end of the year.

While stationed at Brownsville, Father Larkin attended Uniontown among his other outlying missions. Passing over the first half of the last century, during which time Brownsville was the missionary center of this part of the state, and when Mass was celebrated at distant and uncertain intervals, we come to the year 1849. Mass was then celebrated at Uniontown pretty regularly once in the month by Rev. Thomas M'Gowen, then pastor of Brownsville, and the number of Catholics, though small, was deemed sufficient to justify the undertaking of a church for their better accommodation. Lots were purchased, and in the following year a church was undertaken, a small brick building, which was dedicated under the invocation of St. John the Evangelist, by Rev. F. Krutil, C. SS. R., December 7, 1851. The affairs of the congregation underwent little change, except that the church was seriously damaged by a storm on February 5, 1863. Further notices of it will come in under the sketch of Rev. Edward Brennan.

#### UNIONTOWN

Uniontown, the county seat of Fayette County, is situated near the foot of the western slope of the Chestnut Ridge, about twelve miles southeast of Brownsville, on the National Road, which passes from Cumberland through Uniontown, Brownsville, Washington and other places in this state and extends both east and west beyond its limits.

The town was laid out by Henry Beeson, a Quaker from Berkeley County, Virginia, about 1767 or '69. Its present population is 13,344. But the history of the place begins long anterior to this. The route by which General Braddock came from Cumberland to the vicinity of Fort Duquesne, in the summer of 1755, lay only a little north of where the town is now situated. This, as we have seen, with its branch to Redstone, or Brownsville, through Uniontown, was one of the principal routes by which emigrants penetrated to Pittsburgh and the West, which naturally added to the knowledge and importance of the incipient town and surrounding country. The writer delivered the historical address at the centenary celebration.

After remaining at Brownsville for a short time, Father Larkin retired from the diocese and entered that of Chicago, where he was first stationed at the cathedral; but at the end of about two years he was appointed pastor of the church at Galena, in the same state, and some time before 1864, he went to New York City, and was received into the archdiocese. He exercised the ministry for a time as an assistant before a suitable field could be opened for his zeal and energy. It was at length provided, and a letter from the late sexton of his church says: "He founded the parish of Holy Innocents in 1866, and was for twentyfour years its pastor. During that time he built church, school and rectory. The whole property today is considered the best in the archdiocese in New York." He died there December 20, 1890, in the 72nd vear of his age and the 42nd of his priesthood. Father Larkin was a very large and well built man; very sociable, and full of religious zeal and activity together with the matured experience which always directed them to happy results. His withdrawal from the diocese of Pittsburgh was a serious loss.

## VERY REV. JOHN E. MESOTIZH, V. G.

Very little is known of this priest; his name first appears in the Directory for 1847, as vicar-general and rector of the diocesan seminary, successor to Rev. Thomas M'Cullagh. He is next met with as pastor of St. Mary's German Congregation, Allegheny, which the Redemptorist Fathers from St. Philomena's, Pittsburgh, had lately organized, and for whom he built a frame church which was dedicated December 17, The schoolhouse and pastor's residence were next to engage the attention of the pastor and people, and a plan was adopted that should embrace both in the same building. To this end a brick house was commenced in 1851, the first story of which was to be divided into school rooms, while the second should be the home of the priest. It was finished and occupied in July; and in October Father Mesotizh was succeeded by Rev. John Stiebel, next to be noticed. It would appear that the bishop on one of his visits to Europe brought Father Mesotizh over to this country merely to serve as a professor and rector of the seminary, with the further duty of doing missionary work at times, as was necessary in those days; and that he returned to the Old World on the arrival of the priest now to be noticed, as his name no longer appears in the annals of the diocese.

## VERY REV. JOHN STIEBEL, V. G.

The subject of this brief and unsatisfactory notice was born of poor but pious parents in the town of Gorz or Goritz, in the province of the same name, lying north of the northeastern point of the Adriatic Sea, in the Austro-Hungarian Empire. But so reluctant was he to say anything referring to himself that his most intimate friends could not succeed in bringing him to the subject, and almost all that is known of his parentage, birth and early life is made up of casual remarks that he unconsciously let drop. He was a man, however, in whom were united in a very remarkable degree the learning, prudence, virtue and zeal which constitute the saintly priest. Though young in years he soon gave evidence of unusual energy and administrative ability, which won for him a high place in the esteem and confidence of the bishop and his brethren in the sacred ministry, which time only tended to increase and strengthen.

The congregation of St. Mary's continued to grow in a very encouraging manner, and at the end of two years Father Stiebel undertook the erection of the present large and commodious church. But no sooner was it completed than additional accommodations were demanded for the school, and these were soon furnished by the zealous and energetic pastor; and later it was placed in charge of the Sisters of Mercy. In addition to these he built a residence for himself which was very much needed; and, leaving the care of his church to others he occasionally visited places outside the city, among which were Rochester,

Perrysville, and perhaps others.

## ST. CECELIA'S CHURCH, ROCHESTER

It will be remembered that when the territory secured from the Indians by the Last Purchase, that of 1784, was ordered surveyed, the State reserved to itself two tracts of 3,000 acres each, one opposite Pittsburgh, now occupied by a part of the North Side; and the other on the north side of the Ohio River on both sides of the Beaver River at its The present town of Rochester occupies a part of that tract on the east of the Beaver. Rev. Joseph H. Bausman, A. M., in his History of Beaver County tells us that there was a village of Mingo Indians on the present site of Rochester, which was known in the latter part of the eighteenth century as "Logan's Town", because the famous chief Logan, had his lodge here at that time. The place was known to the French during their occupation of the river valley, and after their expulsion and the settlement of the Indian claims pioneers began to make their homes there; the earliest of these so far as is known with certainty being an Episcopal minister by the name of Rev. Francis Reno. place became known by several names in its early days, such as East Bridgewater, Fairport, and Beaver Point. Mr. M. T. C. Gould, an enterprising citizen of the lower Beaver Valley, in an article published in Hazzard's Register of Pennsylvania for 1835, says "East Bridgeport and Fairport, quite in their incipient stage, promise to soon attain a respectable rank among their neighbors. Mr. Ovid Pinney has invested some thirty thousand dollars in lands at the above places, and is preparing to build a town." The name Rochester was probably given to the place between 1837 and 1840; and its adoption is most probably due

to Mitchell Hammond who kept a grocery store there and had his goods addressed from Pittsburgh to "Rochester". The charter of the town was approved by the governor of the State March 20, 1849. The population is 3903.

A small number of families principally Germans settled in the town and vicinity before the middle of the last century, and would appear to have heard Mass at first at the church in Beaver; but soon an unfriendly feeling began to spring up between the two little congregations and it was deemed expedient to organize a separate congregation at Rochester. Very Rev. John Stiebel, whose name has already been mentioned as pastor of St. Mary's Congregation, Allegheny, took the matter in hand about the year 1857, but the precise date has not been ascertained, and a little frame church was built which was dedicated under the invocation of St. Cecelia. Rev. Michael Muhlberger was appointed first resident pastor in 1858. but was succeeded the following year by Rev. J. Reiser. The congregation proved, however, too small to support a pastor, and it was attached to St. Mary's, Allegheny, and was visited commonly twice in the month from there for about nine years. And here we shall leave it for the present.

Having completed the new St. Mary's, he next turned his attention to the members of his congregation living in lower Allegheny, as the boundary lines then were, where he built the church of St. Joseph, a combination building, the front part of which was the church, while the rear was divided into two stories, the first floor of which was the school and the second the pastor's residence. The corner-stone was laid by the bishop June 24, 1866, the dedication taking place about a year later. About a year after the completion of this church the congregation became independent with Rev. Ignatius Reiser as pastor. Then, to complete the earthly Trinity, he built the church of the Holy Name of Jesus on the southwestern point of Troy Hill, or Mount Troy, which lies between Spring Garden Run and the Allegheny River, then immediately north of Allegheny, but now within the limits of that city or rather Pittsburgh. The corner-stone was laid August 26, 1866, and the church, which is the exact counterpart of St. Joseph's, was dedicated June 7, 1868. Soon after its completion it was placed under the pastoral care of Rev. S. G. Mollinger, of whom and the church much will be said in another part of this work. Prior to this time an assistant became necessary to aid the pastor in the care of his increasing flock, even after the new congregations had been cut off from it. He also built another large brick edifice containing school rooms, a large chapel and rooms for the priests; and with this he placed the boy's school in charge of the Brothers of Mary Immaculate who still conduct it. About the year 1864 he was made vicar-general and secretary for the Germans, an office which he filled till the time of his death. At length the zealous and saintly pastor, worn out with incessant toil and the voluntary mortifications which he constantly inflicted on himself, after a lingering illness calmly yielded up his soul to God, early in the afternoon of January 13, 1869, in the 49th year of his age. His remains were laid to rest in the cemetery of the church which he served so faithfully. His life is written in his works. He was tall and slender, affable in manner and unobtrusive in his piety. He was succeeded by Rev. Ignatius Reiser.

#### TERRA HILL OR GREEN SPRINGS

This place is on the brow of the hill directly across the Monongahela River from Braddock. A little brick church was built there for the accommodation of the few Catholic farmers of that section and the coal miners employed in the mines. The precise date of its erection has not been ascertained, but it must have been about the year 1855 or a little later, as no mention of it is made till about that time. It was not dedicated, it would appear, and never bore the name of any saint, and was attended by Rev. Thomas Ryan and Rev. Thomas O'Farrell, from the cathedral, Pittsburgh. But when the church was built at Braddock, Mass was said less frequently, and it gradually fell into ruin. The last Mass was celebrated in it on March 17, 1863, by Rev. Charles V. Neeson, professor at St. Michael's Seminary, Glenwood, and pastor of St. Thomas, Braddock.

# BRADDOCK

The scene of the Battle of the Monongahela, in which General Edward Braddock suffered his crushing defeat, July 9, 1755, has been referred to at length in the Introduction. It was long known as "Braddock's Defeat, and "Braddock's Field"; but our modern love of brevity has reduced it to "Braddock". It lies on the eastern or right bank of the Monongahela River ten miles above Pittsburgh and immediately below the mouth of Turtle Creek. A village began to spring up on the historic spot about the beginning of the last century, but it was not until some time after the completion of the Pennsylvania Railroad to that point in 1851, that it began to grow and then but slowly for many years; and it was not until the building of the Edgar Thompson Steel Works, begun in 1872, and since constantly enlarged, that it attained to any importance. Now its fame is world-wide. It was incorporated as a borough in 1867, having then a population perhaps less than a thousand. Its population by the last census was 19,357.

Catholics do not appear to have been among the first settlers in Braddock; but a few farmers and coal miners located themselves on the hills on the opposite side of the river, where a chapel was built for them as we have seen, at Tarra Hill, or Green Springs. Mass was said for the few who at length settled in the town or in Port Perry on the opposite side of Turtle Creek, at irregular intervals before the building of the church but it would be difficult to fix the date when this began. At length Rev. James Treacy, of St. Bridgid's Church, Pittsburgh, visited the place and bought a lot; and the organization of the congregation and building of the church were confided to Rev. Thomas O'Farrell. Work was begun, and he laid the corner-stone on the 22nd of April, 1860. The church, which was an unassuming little brick structure, occupied the spot upon which Mr. Charles M. Schwab erected the present imposing structure a few years ago. The basement was finished and opened for divine service October 14th, of the same year but it was not until the end of two years that the church was completed, the dedication taking place October 28, 1862, when it was placed under the invocation of the Apostle St. Thomas. Its subsequent history will be referred to in the sketches of its pastors.



RT. REV. JOHN TUIGG, D. D.

#### PORT PERRY

The village of Port Perry is situated on the bank of the river immediately south, or above Braddock, and owes its importance to the fact that Dam No. 2, of the Monongahela slack-water system is built across the river at that point. Says Mr. James B. Corey, a local historian: "The fleets of coal boats with their crews of ten or twenty men waiting for their turn through the lock gave to Port Perry more importance than any of the surrounding towns. In 1837 Col. Wm. L. Miller owned the farm on which Port Perry was now laid out. At an earlier day a man by the name of Perry had sold some lots off the lower end of the farm next to the river and creek. In 1840 when I first saw the place, it was called Perriestown. Col. Miller relaid it out and called it Millerstown, and then again changed it to its present name." The dam was commenced in 1839, and finished in about a year, but the way in which the site of the town is hemmed in by the river, the creek and the hill is such that it is impossible for it to increase in size. For a time many of the Catholics were of opinion that the church should have been located here instead of in Braddock, but that would have been a serious mistake.

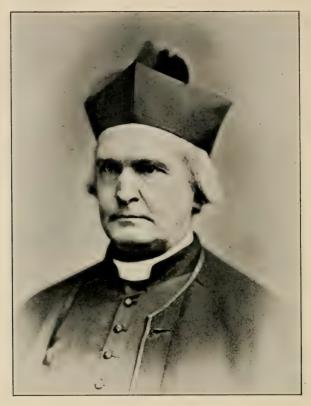
# Rt. REV. JOHN TUIGG, D. D., Third Bishop of Pittsburgh

This would be the proper place to introduce a notice of Rev. John Tuigg who was ordained with the following; but inasmuch as he afterward became bishop of the diocese, his sketch will be reserved until that stage in our work. It will be sufficient to remark here that he was born in Cork, Ireland, in 1820; and after pursuing his studies in his native land, came to the diocese of Pittsburgh, where he completed them in the seminary, and was ordained on the 14th of May, 1850. For a time he taught theology and acted as secretary to the bishop; but early in 1853 he organized St. Bridgid's Congregation and commenced the building of a church; but was transferred to Altoona in July, where he remained till his elevation to the episcopate, on the division of the diocese of Pittsburgh and the erection of that of Allegheny. He was consecrated on the 19th of March, 1876, and on the resignation of Bishop Domenec the administration of the See of Allegheny was also confided to him, till the suppression of that bishopric in 1879. Failing health incapacitated him for the active administration, and Rt. Rev. Richard Phelan was consecrated his coadjutor with the right of succession August 2, 1885. He died at Altoona December 7, 1889.

## REV. WILLIAM POLLARD

The subject of this sketch was ordained with Father Tuigg. He was born on the Isle of Man, May 25, 1822, at a summer resort where his parents were then spending a little time, though their home was at Kilree, County Kilkenny, Ireland. He made his studies in his native land, but came to Pittsburgh with a few others in December, 1849, and spent the time till his ordination at the diocesan seminary. He was

raised to the priesthood at the cathedral, May 14, 1850; and was sent to Greensburg, though apparently residing at St. Zavier's, and occasionally attending Youngstown, either on account of the scarcity of priests



REV. WILLIAM POLLARD

or because the priests of St. Vincent's were not sufficiently familiar with the English language to attend all the places assigned them where that language was spoken.

#### GREENSBURG

Westmoreland County was erected by an Act of the General Assembly, dated February 26, 1773, and included nearly all of Western Pennsylvania. By a provision of the act the courts were to be held in a tavern owned and kept by Robert Hanna until such time as a courthouse could be provided. This tavern became the center of a village known as Hannastown, which stood on Forbes' Road about three miles north of Greensburg. "The first court held in Hannastown was opened April 13, 1773, in the thirteenth year of the reign of George III. It was a court of quarter sessions, and William Crawford presided. Here was justice first dispensed in the forms guaranteed by the great Alfred and the English Justinian, sacred in the traditions of the English-speaking

people; and this was the first place in the Mississippi Valley where justice was administered in virtue of judicial authority." (Hist. of Westm. Co., Pa.) After the destruction of the town by the last important raid of the Indians, July 13, 1782, a committee was appointed by the state whose duty it was to select a place within certain specified limits for the county buildings, which after mature deliberation, fixed on Greensburg for the county seat. It is so named in honor of General Nathaniel Greene of Revolutionary fame, and is 31 miles east of Pittsburgh by the Pennsylvania Railroad which passes through it. Here the Southwestern Pennsylvania Railroad branches off due south into the Connellsville coke regions and still further south almost to the West Virginia state line; and the Philadelphia, Bedford and Pittsburgh turnpike also passes through it. Here, in the Presbyterian cemetery repose the remains of General Arthur St. Clair, a noble, though much traduced statesman and warrior. The village was incorporated as a borough in February, 1799. Youngstown, just mentioned, is a village on the same turnpike, about three miles east of St. Vincent's archabbev. is an old town, where a little church has stood for half a century, if not longer, and was first called Martinsburg. Population of Greensburg 13,012.

The religious history of Greensburg is interesting. Here, as we have seen, the Church owned the first property in the diocese and in the western part of the state, and here the first church was undertaken about ten years before Father Gallitzin built his at Loretto. In March, 1789, the Catholic pioneers purchased one acre and ten perches of land as the site of a church and cemetery, for one pound and ten shillings, Pennsylvania currency, telling the owner of the ground that it was all the money they had, and that if he did not sell at that price, there could be no bargain. He took it, declaring that he accepted the amount in order to promote the cause of religion and education. In the spring of the following year a log church was begun, but it was never finished. owing principally to the fact that a resident priest was stationed at Sportsman's Hall. The next church was not commenced until 1846, and was dedicated under the title of the Most Blessed Sacrament in the year following. It was attended by the Benedictine Fathers from St. Vincent's, till work was commenced on the Pennsylvania Railroad, when Father Pollard was appointed pastor, who was the only secular priest that ever held that position. The Benedictines then returned and have continued in the pastorate ever since.

From Greensburg Father Pollard was transferred to Tyrone, Blair County, on the line of the Pennsylvania Railroad 131 miles east of Pittsburgh, and 14 east of Altoona, the most northern point reached by the railroad between Philadelphia and Pittsburgh. Two branches connect with the main line from the north at this point, and the little Juniata River passes through the town. The few Catholics there had been attended from Newry or Hollidaysburg and later from Altoona. Soon after his arrival Father Pollard undertook the building of a church, the corner-stone of which he laid on May 29, 1853, and it was later dedicated under the invocation of the Apostle St. Matthew September 24, 1854. But he did not remain to finish it, it being found that the time had not yet come for the establishment of an independent congregation there, and he was transferred to another field of labor.

Speaking of the early years of Father Pollard's ministry the author of the Souvenir of Loretto Centenary says (pp. 83-4): "His first mission as a priest was a most uninviting one. He was sent to minister to the wants of the Catholics living along the Pennsylvania Railroad which was then being constructed near Greensburg and vicinity. a successful period of two or three years in this locality he was selected by Bishop O'Connor to accompany him to the newly erected See of Erie, Pa. The bishop knew the merits and capabilities of Father Pollard and his appreciation of the same was amply shown by his desire to appoint this youthful priest to the rectorship of the cathedral in Erie. However, 'Man proposes, but God disposes,' and Bishop O'Connor was reappointed to Pittsburgh. Father Pollard returned also, and was sent to the parish of the sainted Prince Gallitzin, Loretto, Pa., where he remained four years, when he was called by his superior to a vaster field of labor on the South Side, Pittsburgh." There are several mistakes in this statement. We have just seen that from Greensburg Father Pollard was sent to Tyrone to organize a congregation; but he was soon after called to the cathedral, Pittsburgh, for several reasons, the principal being that Tyrone was not as yet sufficiently large to support a resident pastor and was therefore attached to Altoona for the present; and another was that the number of priests was so small compared to their vast field of labor that the bishop felt he could employ him to better advantage somewhere else. When the bishop went to Erie, it was not Father Pollard whom he took with him; he left him at the cathedral.

The bishop left for Erie October 14, 1853; and the papal bull recalling him to Pittsburgh was dated February 20, 1854; and the Directory, which was usually corrected by the bishop himself gives him as Bishop of Erie and Father Pollard as first assistant at the Pittsburgh Cathedral. The person whom the bishop took with him was the late Bishop Phelan who was then in deacon's orders, and who was to have been exchanged for Rev. John D. Coady, of the new diocese. In the meantime Rev. R. Phelan was sent to the seminary at Cleveland, but on the bishop's return to Pittsburgh he brought him back with him. It is from Bishop Phelan himself that I have these facts, and from personal recollection I know the time that Father Pollard was in Freeport. He was sent there from the cathedral, his first entry in the register of the church is dated May 1, 1854, and his last October of the same year. I was once pastor of the same church. From Freeport he was sent to Loretto, not however, as pastor of the church, but to reside with the Franciscan Brothers at their college, and attend the little congregations of Ebensburg and Hart's Sleeping Place, the latter some two miles northeast of Carrolltown. Next he was appointed pastor of Loretto, his first entry being dated August 27, 1855. During his pastorate he added a story to the old priest's house, and was also ecclesiastical superior of the Brothers; but on November 29, 1859, he exchanged places with Rev. Terence Reynolds of St. John the Evangelist's Church Fourteenth Street, South Side, Pittsburgh. His last entry at Loretto is dated November 5, 1859.

His new field of labor was extensive, and besides the Catholics residing near the river as far south as Homestead, it took in a considerable number of Catholic families back in the country, although the chapel of

the Passionist monastery had already begun to attract some of them: and their numbers increased as time went on. A considerable district was cut off from the west by the formation of St. Malachi's Congregation in the fall of 1869; and the formation of St. Peter's German Congregation on twenty-eighth street, two years later drew off others. The congregation of Holy Cross, a decade later, was formed entirely from it; but such was the growth of the Catholic population, that the congregation of the parent church was still large. As early as about 1864 an assistant was appointed to aid the pastor. Somewhere about 1856 the Sisters of Mercy took charge of the schools, which had been up to that time conducted by lay teachers; but when the new orphan asylum was completed on Tannehill Street in the middle of December, 1867, and the orphans were transferred from the old seminary building on the South Side which they had long occupied, the Sisters withdrew along with them, and they have never since taught in the city on that side of the Monongahela. The Sisters of St. Francis from St. Michael's German Church near by, were next engaged, and remained until 1876, when the schools passed into the hands of the Sisters of Charity, who still conduct them. The schools which were at first on the ground floor of the church became too crowded in time and a commodious brick building was erected for them in 1861; and when the Sisters of Charity took charge of them a house was bought and fitted for a convent. The church was also enlarged and improved at different times during the pastorate of Father Pollard.

Having labored in the parish for more than a quarter of a century Father Pollard was transferred to St. Mary's Church, Forty-sixth Street, on the death of Father Gibbs, which took place as has been noticed, on July 19, 1885. Here he was destined to close his long, laborious and fruitful career in the sacred ministry. He found the congregation thoroughly equipped with all necessary buildings and entirely free from debt, and his pastorate was therefore uneventful. His health had been visibly declining for a time, till he suffered a paralytic stroke, which he survived for only a brief period, when he was called to his reward September 23, 1888, in the 67th year of his age and the 39th of his priesthood. His remains were laid to rest in St. Mary's Cemetery at the very gate of which his residence stood.

Father Pollard was a little above medium height, and slightly heavier than good proportions would require; was naturally dignified, though not distant; was rather sententious in his language, and was a thorough master of it whom it was a pleasure to hear. But he belonged to the old school, now almost extinct, that delighted in "words of learned length and thundering sound", and he would deliver his sermons and public discourses to his ever attentive hearers in well rounded and sonorous periods. For many years he was a member of the bishop's council, and took a leading part in all diocesan affairs; and in every respect he filled his place in the ranks of the sacred ministry in a manner worthy of the highest commendation. He was succeeded by the late Rt. Rev. Mgr. Francis L. Tobin, V. G.

#### REV. MICHAEL STEGER

The subject of this short sketch was born in Bavarian Swabia January 25, 1827, made his studies in his native land, and emigrated to America June 4, 1851, attaching himself to the diocese of Buffalo, where he was ordained July 1st, of the same year. He labored in that diocese principally at Sandy Hill, Danville, and China till 1871, when he entered the diocese of Pittsburgh and was first stationed at North Oakland. Toward the end of the following year he was transferred to Wexford where he remained till 1879, when he was appointed pastor of St. Mary's German Church, Brady's Bend. At the end of two years he was named pastor of St. Agnes Congregation, Thompson's Run, Allegheny County, after having spent a few months at Parker. years later he went to Indiana, and thence to Pine Creek; and about the close of 1886 was sent as chaplain to St. Joseph's German Orphan Asylum, Troy Hill, where he was destined to close his long and checkered career. On July 1, 1901, he celebrated the Golden Jubilee of his ordination to the priesthood, although too feeble to offer up the Holy Sacrifice; and on April 3, 1902, he bade farewell to earth and went to his reward in the 75th year of his age and the 51st of his priesthood. He was a man of considerable learning and a linguist of some ability, but was lacking in ambition and was inclined to carelessness in his personal appearance.

# REV. JAMES M'GOWAN—ST. JAMES CHURCH, PITTSBURGH, WEST END

Saw Mill Run, a small stream which empties into the Ohio River from the south about a mile below the Point derives its name from the fact that a sawmill was built near its mouth while the English were occupying Fort Pitt. The village of Temperanceville sprung up in the narrow valley later on, and in 1872 it was incorporated into the city, forming the extreme southwestern part of the West End. Among the early occupants of that section were a number of Catholic families who heard Mass at the cathedral or at Crafton, before their own church was Their number increasing, a church was undertaken in the spring of 1853, in the valley near the river, and though not yet finished, Mass was first celebrated on Christmas Day. Rev. James M'Gowan was pastor of the congregation from the time that work was undertaken till the building was completed, when it was dedicated under the invocation of the Apostle St. James, June 11, 1854. Little is known of Father M'Gowan except that he attended Elizabeth from the Cathedral in 1851 and 1852, and from the same place took charge of St. James, where he was succeeded in October by Rev. John B. O'Connor. He is next found in Clearfield County, from which he went to Chicago, where his name drops from our history. Father O'Connor was succeeded by Rev. Con. M. Sheehan, in February, 1855; and he in November of the same year, by Rev. John Hackett. During this time the congregation was increasing very gradually; and in the fall of 1858 Rev. Matthew Carroll succeeded to the pastorate, which he held for twelve years, till February 2, 1870.

### REV. EUGENE GRAY

I have not been so fortunate as to learn anything definite of the birthplace, early life or place of education of Father Gray, further than that he was a native of Ireland. The time of his coming to this country and to the diocese of Pittsburgh is equally unknown. There is an exeat in the archives of the cathedral of Pittsburgh with the following endorsement by Bishop O'Connor, "Grey exeat;" but the name in the document itself is "Eugene Dobreary, from the parish of Mohill in the diocese of Ardagh", and is dated August 7, 1846. Whether Gray—it is always given in the Directory as Gray—and the other are the same name or not, I leave others to decide. All that is certain is that he was ordained at Pittsburgh by Bishop O'Connor, June 8, 1851. He was then sent to St. Patrick's, Brady's Bend where he remained about three years, occasionally assisting Father Cody at Sugar Creek, where I often served his Mass. He also paid an occasional visit to Kittanning.

# **KITTANNING**

The growth of Kittanning from the date of its incorporation, 1821, where we dropped it on a previous page, was very moderate for the next more than half a century, and is indeed even to the present day. In 1848 a rolling mill was built which added a little to its activity; and the opening of the Allegheny Valley Railroad from Pittsburgh to the town, in the spring of 1856, added also a trifle. But the road was a very small affair not only in the beginning, but for the next ten or twelve years, when, owing to the discovery of oil, it was extended through

to Oil City, and beyond. Population 4,311.

The first Mass offered in the town, it is believed, was celebrated by Father Mitchell, in 1848; and from that time until the building of the church Mass was said at distant and irregular intervals, either in a private house, or in the academy or court-house. The writer remembers hearing Mass there in the fall of 1849. During these years William Sirwell was the steadfast friend of the priest, and, although not a Catholic—though his wife and family were—till a short time before his death, a room was always found for a priest in passing, and Mass was offered up in his house. When a church was decided on he donated the site, which is Lot No. 1 of the Armstrong Plot, lying on the bank of the river at the northern end of the town. He was colonel of the 78th Regiment Pennsylvania Volunteers during the Rebellion and acted for a considerable time as brigadier-general. During the grading of the railroad to Kittanning in 1853, Father Gray collected sufficient funds from the men, who were principally Irish Catholics, to build a church, a small brick edifice, the following year, although at that time only the shell of it was put up, and furnished with temporary pews, etc. interior was not finished until 1863. For the next four years Mass was said at intervals of not less than two months, with many disappointments, for it was like Topsy, "nobody's child," a priest coming sometimes from Freeport, sometimes from Butler, or Brady's Bend, or even from Clarion County in the Diocese of Erie. But when Rev. Richard Phelan was appointed pastor of Freeport, in September, 1858, he visited the place regularly once in the month till the congregation became independent, in February, 1863. There were also at this time a large number

of small blast-furnaces in Armstrong County, principally on the eastern side of the river, as well as in the territory to the north in the diocese of Erie, built principally between 1845 and 1850. Of these belonging to Freeport, and later to Kittanning, as monthly stations, which the priest had to visit on horseback, were Ore Hill Furnace, on the east bank of the river eight miles above Kittanning; Stewardson, ten miles up the river, and two miles out in the country; the Mahoning Iron Works, commonly called Colwell's Furnace, the same distance up the river and about twelve miles out in the country; Sarah Furnace fifteen miles up the river with a German settlement two miles out over the hills, and Pine Creek Furnace eight miles out in the country to the northeast. The laborers were almost entirely Irish and German. There was also an occasional station in the Easly Settlement about eight miles to the southwest across the river. All these were in active operation during the period embraced within this volume.

In the summer of 1855 Father Gray was transferred to Freeport, his first entry in the register there being dated, in August, and his last in March, 1857. Soon after that he left the diocese, and his name next appears at Berlin, Wisconsin, where he remained for a time, and was next in Illinois, principally at Ribon and Peru, after which his name disappears from the *Directory*; and he died, it appears, in New

York City toward the close of the last century.

## WASHINGTON COUNTY

Washington County was the first formed in our State after the Declaration of Independence, being taken from Westmoreland by an Act of March 28, 1781; and included the territory which was afterward severed to form Greene. This, with other slight changes in its boundary reduced it to its present area of 830 square miles. The surface of the county is hilly and rolling, but there is no part of it mountainous, and it contains some of the best farming land in the western part of the State. Before the ranches of the West loomed into prominence it was known as the leading county in the Union for wool growing; and its sheep are still famous. It was originally settled by Scotch-Irish from Bedford and York Counties, from the Kittanning Valley and Virginia, and directly from Ireland; and the majority of them were Presbyterians of the most ultra form of bigotry. But they were a sober, sincere and industrious people. There were a few Catholics among them, and later a German element infused itself into the population.

#### WASHINGTON

The borough of Washington, the seat of justice for the county of the same name, was laid out by David Hoge, October 13, 1781, who gave it the name of Bass Town; but it was changed to Washington November 4, 1784; and in our early history it was commonly known as "Little Washington", to distinguish it from the national capital. It is situated about 25 miles south by west in a direct line from Pittsburgh, and is the most important town in the territory west of the Monongahela and south of the Ohio Rivers. The Pittsburgh and Wheeling branch of the Baltimore and Ohio Railroad passes through it, and it is also connected with Pittsburgh by the Chartier's Valley Railroad, a branch

of the Pittsburgh, Cincinnati, Chicago & St. Louis Railroad System. branching off from the main line at Carnegie. The place was originally known as "Catfish's Camp", for two reasons, as the late Dr. William H. Egle, State Librarian, informs us in his History of Pennsylvania, "First, an Indian chief by the name of Catfish, of the (page 1142). Kuskee Indians, was the possessor of all these lands for his tribe and as early as 1759 we find him addressing the Provincial Council of Pennsylvania; and in 1769 when David Hoge, already mentioned, purchased three tracts of land from the Hunter Family, the patent designates one by the name of Catfish's Camp, because it was the resting place of travelling from Red Stone Old Fort (Brownsville) to Wheeling." Washington was incorporated as a borough February 13, 1810, and its limits have from time to time been extended; but it was only some twentyfive years ago when the discovery of oil and natural gas gave it the impetus that has brought it to its present prosperous condition and future prospects. It is also the seat of Washington and Jefferson College. Population 18,778.

### GREENE COUNTY

So intimate are the early religious and civil history of Washington and Greene Counties connected that it is fitting for us to unite them from this on. Greene County is the most southwestern in the State, and was formed from Washington by an Act of the Legislature dated February 9, 1796, and named after General Nathaniel Greene of Revolutionary fame. It has an area of 588 square miles, its surface is much more broken than that of the last county treated of, and is not so well adapted to agriculture; but it is rich in mineral deposits, especially coal, though these, for lack of railroad transportation facilities, are developed only to a limited extent, along the Monongahela River.

### WAYNESBURG

Waynesburg the county seat of Greene County is about twenty miles directly south of Washington, with which it is connected by a narrow-gage railroad, its only outlet; and it is thirteen miles from the southern and seventeen from the western boundary of the State. An effort was made about 1831 to have the name changed to Waynesboro, but it did not meet with success. The land upon which the town is built was purchased by commissioners appointed for that purpose, from an early settler by the name of Thomas Slater soon after the erection of the county, and it was incorporated as a borough on January 20, 1816. The writer delivered the address at the centenary celebration. Population 3,545.

#### RELIGIOUS HISTORY

Reference has already been made to the efforts of Rev. Patrick Lonergan to plant the faith in this part of the State, and his purchase of property in various places. The following letter of Rev. William F. X. O'Brien, the first resident priest in Pittsburgh, to Archbishop Neale of Baltimore, concerning certain of these properties, will explain itself:—

"Pittsburgh, Jan. 22, 1817.

"Most Rev. Sir:

I take the liberty of writing to your Reverence on the subject of some lots in Wavnesburg that were transferred in a letter only by Rev. Mr. Lonergan to Archbishop Carroll several years ago for the use of the The Archbishop a few years past put into my hands Mr. Lonergan's letter and deeds, and authorized me to secure the lots: but on consulting Mr. Ross (Hon. James Ross) of this place I found it necessary to send back the title to be authenticated by the Archbishop in the Mayor's Court of Baltimore, but it was neglected before his death. However, when I was in Baltimore last fall, in searching among the Archbishop's papers, I found the letter and had it authenticated. Ross says the lots are now in a train of being secured; nothing more is wanting than your orders to authorize me to enter on them and do with them what you think proper; though the more correct method would be for your Reverence to transfer your authority to the Bishop of the diocese (or, I presume, to the V. G. who acts in the Bishop's stead) and him to authorize me to act as he may judge the case requires. For your fuller information and satisfaction on the subject. I here transcribed the substance of the letter and its authentication.

"The letter is dated Washington, Pa., Sept. 5, 1801, and goes on to say: 'I, therefore, send your Reverence the title deeds of the lots, I purchased in Waynesburg, Greene County for the establishment of a clergyman approved by you or by the Bishop of Pennsylvania, for erecting a Catholic Church and residence for a priest. There are five corner lots, one in particular the joins the court-house. I am informed that after some time they may be worth 1600 dollars. As I could not effect the establishment I intended, I now convey these lots to your Reverence for the above pious purpose, for the good of my soul with an obligation on the residing priest to offer up five Masses yearly to my actual intentions, hoping a preference will always be given to a Br. priest of the Order of St. Francis, and if I can I will send one from Europe for said purpose.' This much of the letter as it regards the lots, the authentication of it shows that myself and John J. Holland made oath that the letter was found among the Archbishop's papers, and that the said John J. Holland deposed that he believed it to be in the handwriting of Mr. Lonergan; and at the same time the Rev. Enoch Fenwick deposed that he believed the endorsement was the handwriting of the said Archbishop, to which authentication was affixed the city seal.

"This is a concise accurate account of what has hitherto been done in the business. Now, it is requisite of what remains to be done, should be done as soon as conveniently possible. Some people seeing into the unsettled and uncertain state of the lots have attempted to claim them and one even proceeded so far as to offer them for sale, but was prevented by a man I authorized to pay the taxes, that showed a sort of ostensible title; but actual possession would tend more fully to beat down all their speculations on that subject. When possession of them is had it is left to your judgment or to that of the Bishop of the diocese whether a part of them are to be sold, or to remain unsold; and in that case, as they are all separate from one another, and of course

not an object for people to rent and put them under fence, whether it would not be best to lease them out for such a term of years to people that would put them under fence and pay the taxes. There is scarcely a Catholic in there and very few in the neighboring county. Of course there is scarcely any prospect of building a church there for several years. However, I go there once or twice a year, and I purpose going there about the middle of next April, when I shall have Mr. Lonergan's letter and its authentication registered, and should be glad to receive your and the Bishop of Pennsylvania's authority and orders in time enough to execute them on the same occasion.

"Please to present my best respects to the Rev. gentlemen of the

College.

"I am, Most Rev. Sir with every respect, your most humble servant.

Wm. F. X. O'Brien.

To the most Rev. Archbishop Neale, Georgetown, Dist. of Columbia." (From the archives of the cathedral of Baltimore.)

Nearly all the property bought by Father Lonergan for the Church was sold by permission of Bishop Kenrick before the erection of the See of Pittsburgh, and the balance, with the exception of the lot near the court-house, already mentioned, on which the church now stands, passed into other hands in the lapse of time. Indeed it must be said with regret, that, while efforts were made before the close of the eighteenth and in the early years of the nineteenth century to sow the seeds of the faith in West Alexander, Wavnesburg, Brownsville, Bedford and a number of other places of minor importance, yet there is no part of the original diocese of Pittsburgh, parts of that of Erie excluded, in which Catholicity was and is so slow in taking root as in the tier of counties lying on the southern boundary of the State, as far east as Adams County. Of late years, thanks to the mining and coking industries, Fayette is making successful efforts to redeem the shortcomings of the past. Having treated of the civil and religious history of this portion of our State at some length in its incipiency, it is time for us to go more into detail, and to begin with

## WEST ALEXANDER

I have not been able to discover the reason why this town was given the name which it bears. It was laid out in 1817, and incorporated as a borough May 31, 1874. It was been stated on a previous page of this work that, when the Rev. Patrick Lonergan found that he could effect no good at Sportsman's Hall, he purchased certain lands in the vicinity of West Alexander with a view of inducing some of the better disposed members of that congregation to form a Catholic colony. His good intentions did not, however, as we have seen, meet with success. Referring to the town the Gazetter of Pennsylvania (1833) says, that it is fifteen miles southwest of Washington, and contains from forty to fifty houses; and "there is a Catholic chapel three miles east from the town". It was, like many churches of that early day, in the country because agriculture was the ordinary pursuit of the people, although it was designated by the name of the neighboring town. Naturally enough it was an humble edifice, and the date of its completion and dedication has

not been ascertained; although it was built before 1833, and was placed under the invocation of the Apostle St. James. For years it was the center of Catholicity in those parts, although stations were held in many places in the surrounding country; and when Bishop Kenrick visited it in the summer of 1837, he formally established a regular station at Washington, as will be presently seen. The town, like a number of others, owed its importance to the opening of the National Road, from Cumberland to the Ohio River at Wheeling, and later through the territory beyond that stream. In time the Hempfield Railroad was projected from Wheeling through Washington to points further east; but it was not a successful enterprise. Now however, the Pittsburgh and Wheeling branch of the Baltimore and Ohio Railroad passes through it: still it is a place of little importance and with no apparent future prospects. Bishop O'Connor in his enumeration of the churches and population of the diocese, made soon after his consecration, has this item: "Washington County: West Alexander, St. James', log, 107 souls." It appears that in the course of time the log church was replaced by one of brick; but the diversion of travel and traffic, and the growing tendency of the people to forsake the country districts and go to the mining and manufacturing industries and to the centers of population, made it expedient to abandon the church, and build one at Claysville, next to be noticed; and it furnishes the only instance in the history of the diosese in which a church was given up. A part of the material and furniture were used in the church at Claysville. Before leaving this subject justice requires me to mention the names of two pioneer Catholics who were largely instrumental in planting the faith in these parts, after the unsuccessful efforts of Father Lonergan. They were Charles Dougherty and Michael Egan, men of that sturdy old stock who delighted to cope with difficulties in the promotion of a good cause; and more especially where the Irish Catholic and the Scotch-Irish Presbyterian met in an open field. Too little, unfortunately is known of them; but the former was the father of Mother Mary Borgia of the Sisters of Mercy (Sarah Dougherty), who was for many years the very efficient superior of St. Paul's Orphan Asylum. They came to these parts about the year 1825, and gave a tone to Catholicity from that time forward.

#### CLAYSVILLE

Claysville is situated on the railroad just mentioned, and is eleven miles west of Washington and a short distance east of West Alexander. It is named after the illustrious Henry Clay, who was accustomed to pass through the town on his way to the national capital; and it was incorporated as a borough April 2, 1832. The fact that both it and West Alexander are in Donegal Township, would seem to be sufficient evidence that the first settlers in this part of the county were from Ireland, and some at least of them Catholics. Stations were held at Claysville long before the church was built; but in time the place became of such importance that it was deemed advisable to build a church there, although neither this church nor the one just treated of could ever boast of much of a congregation even in those times; and the second seems to have about as little future prospects as the first had. A small brick church, however, was undertaken in 1875 by

Rev. Thomas M'Enrue, and was dedicated by Bishop Domenec under the invocation of St. James on the 25th of September of that year. It is and always has been attended from Washington, to which place we will now direct our attention. Population 1045.

## REV. DANIEL HICKEY

Reference has already been made to the missionary labors of Father Lonergan in this part of our State; but it is almost certain that he never officiated in the town of Washington. From 1837, however, the Catholics of the town and vicinity were attended, as we have seen, by the pastor of West Alexander, till the establishment of what may be called the Washington Mission; that is, from the pastorate of the subject

of this brief sketch.

Rev. Daniel Hickey was born in Ireland about the year 1824, although the precise date and place have not been ascertained, and came to this country and diocese, it appears, in 1849, having pursued his studies in his native land almost to completion. He was ordained in Pittsburgh by Bishop O'Connor June 8, 1851, which would indicate that he completed his course in the diocesan seminary, which was closed that summer. He was then appointed to West Alexander and its missions, where his labors have to some extent been commented on. Seeing the growing importance of Washington he undertook the building of a church there, which he did not, however, live to see completed, being called to his reward after a very brief career October 5, 1854, in the 30th year of his age and the 4th of his priesthood; and his remains were laid to rest in the cemetery attached to the church of that place.

As regards the religious history of Washington, the few Catholics in the town and vicinity were attended at irregular intervals either from Pittsburgh or Brownsville in the early part of the last century; but of this we have only the most indefinite information. Rev. Patrick Rafferty, then stationed at St. Paul's, Pittsburgh, though it could have been only for a short time, is said to have visited the place about the year 1831 and celebrated the first Mass in the town. We have seen that Bishop Kenrick made it a regular station in 1837, to be attended from West Alexander, and so it remained till after the death of Father Hickey. In 1841 the building of a church was resolved upon, and lots were purchased; but to such a degree did religious bigotry prevail that some persons who had bought lots in the vicinity of the church property gave them up, and no one could be found willing to put up a home under the shadow of a Romish Mass-house. such a feeling prevailed it was deemed imprudent to undertake a church, although it was then near the middle of the enlightened and liberal nineteenth century, and near the site of a noted college, and center of intellectual enlightenment. The lots were accordingly sold, but others were bought in a different part of the town, March 5, 1842, to be held until such time as a church could be undertaken. The church was dedicated by Bishop Whelan of Wheeling, August 26, 1855; and strange as it may appear, it stands on lots almost adjoining the college grounds. Soon after this time Washington became the residence of a priest who made it the center of a large and varying missionary field. It is said that Rev. John C. Farren succeeded Father Hickey; but if this be true his name does not appear on the church registers, and it must have been for a very short time, the first name found there being that of Rev. Francis O'Shea, who remained until August, 1856; and the names in the registers from that time on are in the following order: Rev. John C. Farren, until October of the same year; Rev. Jerome Kearney until November, 1857; then Father O'Shea a second time, till May, 1859. Rev. Denis Kearney succeeded him until April, 1860; and following him came Rev. William A. Nolan till June, 1862; Rev. Patrick M. Sheehan till September 17, 1863; and next in order was Rev. James P. Tahany, after his ordination December 12, of that year, till September, 1866. He was followed by Rev. John O'G Scanlon, whose records cover only the remainder of that year, leaving the year 1867 a blank. But this may be accounted for by the following circumstance: At that time Carnegie, then called Mansfield, began to give promise of future importance, and Father Scanlon deemed it expedient to turn his attention to it. He bought properties there most probably in the early part of 1867, if not earlier, and fitted up a room in a house upon the lots, where Mass was said; but this not being suitable he made another purchase, as will be mentioned in its proper place, and fitted up a little storeroom, which was dedicated under the invocation of the Evangelist St. Luke, July 28, 1867. The time of his removal to the new purchase is not precisely fixed; but the missing records of the church at Washington may probably be found there. Be that as it may, Father Scanlon was succeeded at Washington by Rev. Thomas M'Enrue, just after his ordination June 6, 1868, his first record being found in the following month, who remained till January, 1873. And here we shall drop the history of the Washington Congregation for the present.

## CATHOLICITY IN WAYNESBURG AND GREENE COUNTY

Before turning our attention to the history of religion in the county seat, to which a brief reference has already been made, a few extracts will be taken from an important historical document for which I am indebted to a friend in Waynesburg. The places referred to are either on the Monongahela River or at least in the eastern part of the county, and the town of Carmichaels, which was also called New Lisbon for a time, is twelve miles east of Waynesburg, or almost midway between it and the river. While Father Lonergan exercised his ministry among these people, they yet form no part of the colony which he tried to found at Waynesburg, but are an outgrowth of the settlement formed by Felix Hughes and those who accompanied or followed him, already mentioned as applying to Father Carroll for a priest long before the arrival of the one just referred to. The document from which I am about to quote is entitled, "Greene County, Penna. Sketches as gleaned from Mr. Thomas Hughes Meighan in 1888", and is in part, as follows:

"Father Patrick Lonergan said Mass at James Hughe's residence at what is now known as the Biddle property, about one mile below Carmichaels, about the year 1797-8; also at Samuel Rheinhart's, on Coal Lick Run. The Rheinharts lived in a large hewed-log house on the hill this side of the County Home; also the same year Mass was celebrated at William Gordon's '(These Hughese's, Rheinhart's and Gordon's now constitute a large portion of our population; but all have

fallen away from the Faith)'.

"The church in Waynesburg was commenced by Father Maguire in 1825. He said Mass at all the above-named places, and also at John Mulrine's, who lived one mile north of Waynesburg on the farm now owned by Daniel B. Pratt. All the Catholics were well-to-do farmers. Peter Mulrine, son of John Mulrine, and brother-in-law of Hon. Thomas Pollock, took a very active part in raising funds and superintending the church building. He (Peter Mulrine) went to Philadelphia to raise funds to assist in erecting the church, travelling on horseback about a two months' journey. The church was left in an unfinished condition for some time, owing to the rapid growth of the congregation at Pittsburgh which so occupied the whole attention then that Waynesburg was almost neglected, until Father Rafferty attended it from Brownsville four times a year.

"The Freidays came to Waynesburg about 1835, and Mass was said in their house, on East Main Street, until the church was completed. This was the first church built here, and it was a brick one, and dedicated by Bishop Kenrick." The ceremony took place on July 28, 1839, and

the sacred edifice was placed under the patronage of St. Anne.

The remainder of this document refers to a visit from Bishop Domenec many years later, which will be noticed in its proper place.

The little congregation continued to be attended either from Brownsville or Washington during the rest of Bishop O'Connor's administration; and here we shall leave it till we come to treat of the administrations of his successors, merely stating that in time, the date is uncertain, the church fell into ruins and Mass had to be celebrated in the house of one of the Catholic residents, until the present edifice was built which was dedicated October 29, 1871. The lots that were not disposed of by the authority of Bishop Kenrick seem, with the exception of the one upon which the church stands, to have been sold for the taxes, or certainly passed into other hands in some other way, as the congregation owns nothing at present except the lot upon which the church is built.

### REV. JAMES TREACY

The sketch of few priests of the diocese of Pittsburgh will be read with feelings of livelier interest or sympathy than that of Rev. James Treacy. He was born in the town of Mallow, County Cork, Ireland, April 19, 1828 and made his preparatory studies in the grammar school of a Mr. O'Leary after which he studied in the city of Cork, and passed a very successful examination preparatory to entering the college of Maynooth. But before he had taken this step he was met by Bishop O'Connor who was a special friend of his father and who induced him to come to America and labor on the mission in his diocese, his parents and the rest of the family following him later. Through the kindness of the Very Rev. Superior of St. Mary's Seminary, Baltimore, I have been favored with the following particulars, taken verbatim from the records of that institution: "James Treacy \* \* \* came to America in February, 1849; and studied moral philosophy in Pittsburgh, and theology for nearly two years; has minor orders; entered the seminary on the 20th of August, 1851. The Bishop of Pittsburgh, to which diocese he belongs, pays \$80 a year for his board, tuition, use of books, etc., except clothing of any kind, on the express condition that he will give to the college all the services that may be required of him. However, the state of his health did not allow him to do anything for the college. The only service he rendered to the house was to say night prayers and give occasionally some instruction to the servants of the seminary. At the request of the Rt. Rev. Dr. O'Connor, on the 17th of July, 1852,



REV. JAMES TREACY

he was ordained sub-deacon in the chapel by Most Rev. Archbishop Kenrick, deacon on the 20th of July, and priest on the 21st. On the following day, viz.; the 22nd of July 1852, Rev. Mr. Treacy departed, for Pittsburgh at 11 p. m."

After a short stay at the cathedral Father Treacy went as assistant to Father Garland of St. Patrick's, in the city. About this time it was deemed necessary to form a new congregation on "The Hill", or that part of city which lay about a mile back from the Point, and nearly equidistant from each of the rivers. Early in the spring of 1853 Rev. John Tuigg, who was then stationed at the cathedral, was entrusted with the work of organizing the new congregation and building a church. A small brick edifice was planned, the first story of which should serve as a church and the second as a school. Early in July of the same year Father Tuigg was named pastor of the new congregation of Altoona,

and Father Treacy was appointed to succeed him, with his residence for the present at the cathedral, and with the additional obligation of acting as chaplain to the Mercy Hospital. The new church was dedicated under the invocation of St. Bridget (now St. Bridgid), in December: and the pastor then petitioned off "a suite of rooms" for himself on the second floor, not unlike those which the thoughtful Sunamites built for the prophet Eliseus. Here the good man lodged for a number of years, in the heart of a city, laboring and studying by day and resting by night, and taking his meals in such places as he found best, for the financial panic was then at its height. A school, under the care of a lay teacher was soon opened, which in time passed into the hands of the Sisters of Mercy—and so remains to the present—who resided at the new orphan asylum when it was opened on Tannehill Street near by in December, 1867. This part of the city, being on high ground, offered no inducements to heavy manufacturers, and for that reason it was built up slowly so that the congregation was for a long time in its infancy; but with the demand for iron and other articles created by the Rebellion every part of the city was benefited, and the congregation began to emerge from its long obscurity. As a consequence additional accommodations had to be provided for the people, and measures were taken looking to that end in the spring of 1865. The corner-stone of the new church was laid July 30th, but work on the building progressed rather slowly, owing to the fact that the congregation was still comparatively small. A growing colored population, residing for the most part in that section of the city had to be cared for in spiritual and often in temporal needs, and the pastor, though learned and zealous, was not gifted with a high order of financial ability. When some \$25,000 had been spent on the building and the congregation were anxiously looking forward to its completion in the near future, it took fire on Holy Thursday April 8, 1871, and was entirely destroyed. The congregation had to return to the old building, the outstanding debt was almost covered by insurance, but the growth of the congregation had been such that a larger church was demanded, although the old walls were to be used as far as possible. Such was the progress of the work that the basement was ready for occupation before the beginning of winter. Father Treacy had long before resigned the chaplaincy of the hospital; but, owing to the chapel of the colored people, to which reference will now be made, it became necessary for him to have an assistant. The Church was dedicated April 28, 1872, but it entailed a debt which was a very heavy burden during the rest of his pastorate. The old church was then fitted up for a school, the pastor having years before made his home in a rented house, the congregation not being able under the circumstances to build a residence.

#### ST. JOSEPH'S COLORED CHURCH

Reference has already been made in the sketch of Rev. Richard A. Wilson, to the unsuccessful attempt made in the summer of 1844 to open a chapel for the colored Catholics in the city. From that time the matter rested and they were cared for by the pastors of the congregations in which they resided; but on his return from the Second Plenary Council of Baltimore, late in the fall of 1866, Bishop Domenec turned his attention to the formation of a separate congregation for them.

As they resided for the most part, as has just been said, in the hill district. he entrusted the work to Father Treacy, at the same time donating \$1,000 toward the expenses of a church for their accommodation. A lot was purchased not far from St. Brigdet's upon which a small church was begun; but when the first story was built and a temporary roof put upon it work was suspended. Vespers and instructions were given regularly from that time; and the Sisters of Mercy from the orphan asylum opened a school, but the people heard Mass at St. Bridget's. They were nearly all very poor, and many of them were not constant in their attachment to their religion; the better to do preferring to go to more aristocratic churches and some of the others dropping out if the pastor did not come to their assistance at their beck. For these reasons the church did not realize the expectations of the bishop; and Father Treacy knew them too well to place his expectations very high. The poverty and inconstancy of the people rendered it impossible to pay the debt already contracted, much less to complete and maintain the building; and when the financial crisis of 1873 fell upon the country every effort to save it proving unavailing, it was sold by the foreclosure of the mortgage in November, 1876.

The financial crisis fell very heavily on the pastor and people of St. Bridget's. With a debt that they would have found it difficult to carry in prosperous times, it became all but impossible to float it when business was utterly prostrated. In addition to all this other crosses and very heavy ones were preparing for the disheartened pastor into which it will be necessary to enter at some length. The fact that I figured in some of them to considerable extent, as will be seen, and the still more important fact—which I may state once for all—that I have kept a daily journal for more than forty-five years, to which I can refer for anything, religious or other, in which I was a party or witness, places me in a position not only to take a general view and draw from general sources of information, but much more, to go into detail with a full knowledge whereof I speak. A few remarks are necessary for a correct knowledge of our religious and even of our civil history at this time; and this is as fitting a place as any for their introduction.

With the breaking out of the War of the Rebellion, or Civil War, and the dimensions which it soon attained, a greater demand was created for cannon, shell, iron for war vessels and engines, and other military supplies in which iron and steel were extensively used; and Pittsburgh soon began to enjoy a season of unwonted prosperity. The coal trade and other industries were also greatly benefited; while the demand for able-bodied men for military service reduced the number of laborers and tradesmen, so that they were scarce and could demand almost fabulous wages, as an instance of which I may say that I knew of men refusing to work on the Monongahela wharf for less than \$1.75 an hour, and \$200 a month was nothing unusual. The activity of the oil trade on the upper Allegheny River also added to the prosperity of the diocese and more especially of Pittsburgh, and continued to do so till a considerable time after the close of the war. Money was plenty, there were large profits in almost every line of manufacturing and trade, much of the business was carried on on borrowed capital, and little account was made of contracting debts. All business was off a solid and on an artificial basis. The county was on stilts. A crisis was inevitable, and that too in the near future, when the conclusion of the unfortunate struggle would put an end to the demand for Pittsburgh's products, permit the men of the army to return to their homes and avocations, and bring the nation down to a solid financial basis. Many, doubtless saw a crisis coming, but determined to make hay while the sun was shining, and find shelter as best they could when the storm should break upon them; others had less foresight, but both the one and the other were submerged.

As regards the Catholic portion of the population, many of them had come from abroad both before and during the period now under consideration, nearly all being poor and depending on their chances. Churches had to be provided for them or many of them would be lost to religion, while they had nothing as yet to contribute toward their erection. Many orphans were thrown on the charity of the diocese and had to be provided for both spiritually and temporally; and heavy debts had, as a consequence, to be contracted. For these reasons it is not at all a matter of surprise—though many priests and even prelates have blamed us, ignorant of the real state of affairs here—that at the crisis we were so deeply in debt. If distance lends enchantment to the view, it often lends delusion as well. And if some priests were imprudent in going too far in the erection of elegant buildings, where others costing much less would have equally served all practical purposes, only a part of the blame is to be laid at their doors. Those in authority and their advisers should have seen that a day of reckoning must inevitably come, and should as a prudent safeguard have adopted and enforced a conservative policy; but on the contrary, they themselves set the example in more instances than one by unnecessary extravagance in churches and other buildings. Pastors and church committees are not supposed to have the experience of those who are appointed to govern them; and in those days when debts were carried on notes in the banks the interest was as a rule not less than eight and in some instances as high as twelve per centum, and renewals of the notes were required at the farthest every four months. This consumed an amount of the current income that can easily be imagined and the result was that when the crisis came, it was indeed a crisis. I know that I am anticipating but I think necessary; the matter will be dealt with more in detail when we come to treat of that period of our diocesan history.

The outlook in the fall of 1873 was in the last degree discouraging, and indeed alarming in some quarters. Banks regarded as solid were breaking by the dozen; long standing business firms were going under; men supposed to be wealthy were going into bankruptcy; the hard earned dollars of the laborers and tradesmen were lost in insolvent banks; and strong and willing men stood round the factories or wharves, or wandered through the streets in the vain hope of securing a little work to support their destitute families. I was in a position to know these things from painful, personal observation, having been appointed pastor of the Point one of the poorest districts of the city, in January, 1874; and my shallow purse had often to go to bed on an empty stomach, and still pity the numbers it could not relieve. It is little wonder then, that so many churches and other religious institutions of the diocese

were driven to the wall, and found it almost impossible to carry their heavy burdens. But what, it may be asked, has this to do with Father Treacy? A great deal.

Bishop Domenec, though a man of learning, zeal and piety, was not possessed of business abilities of a very high order, and he soon began to feel that he was not equal to the situation, and could not command the confidence of either the clergy or the moneyed men to any great extent; and the result was that his life became almost a torture to him. I was frequently in conversation with him, and had ample opportunities of knowing his mind. At length he determined to seek relief. and accordingly set out for Rome on November 5, 1875. His intentions were not known except perhaps to a very few, if any, further than that he was very much opposed to the building of the new episcopal residence. a matter that will be treated at length in the sketch of Very Rev. John Hickey; and he frequently declared that he would never live in it. Soon word was received that the diocese had been divided, and that a new one had been established, with Allegheny as its Episcopal See. As the details became known it was found that the division had been made on January 11, 1876, that Bishop Domenec had been transferred to the new See at his own request, and that Very Rev. John Tuigg, rector of St. John's Church, Altoona, and vicar-forane of the diocese, had been promoted to Pittsburgh. The bishop had great influence with Cardinal Simione of the Propaganda, and he acted without his intention being known, or the division would not have been made without some delay and investigation, and perhaps not at all, or at least on different But the dividing line was so manifestly "crooked", literally and figuratively, that it required a prophet with very little inspiration to see that it could not stand. The new bishop was consecrated and the other transferred on March 19th. And now trouble began in earnest: it is not the intention, however, to enter here into any detailed account of the general affairs of the diocese, but only to remark on them in so far as may be necessary to place the part which Father Treacy was called upon or compelled to act in its proper light.

Father Treacy, during the quarter of a century of his ministry, had been one of the most beloved and respected priests of the diocese; a man of unblemished character against whom not a whisper of reproach could be uttered. Even as a young priest he had been chosen by Bishop O'Connor to go to Ireland with Rev. John Walsh, as we have seen, to collect for the new cathedral; he had also frequently been employed in other important diocesan business; had for years been a member of the bishop's council; and still more, his name is said to have been one of the three that were sent to Rome for the mitre of Pittsburgh with that of Father Tuigg and another. For years he had been struggling with a heavy debt, owing to the circumstances of the congregation already referred to, and the setting in of the panic; but a far darker cloud now began to overshadow his path, with the placing of the mitre on Bishop Tuigg's head; a cloud which portended a storm that was destined to wreck his unhappy life. In order to arrive at a correct understanding of the whole matter it will be necessary for us to premise at some length; but this will embody a number of important points relating to our history at that time.

It was some time before this that the organization known as the Molly Maguires was creating trouble in the anthracite mining regions of northeastern Pennsylvania; and inasmuch as they were, it was said, connected with the Ancient Order of Hibernians, it was believed, or affected to be believed by many, that the two organizations were the same, although this was certainly not the case. Many of the older Irish priests held to it; but among the prelates of the country there was perhaps greater diversity of opinion than among any other class of persons. Bishop Domenec favored the Hibernians and they went to Holy Communion in a body more than once in the cathedral, while Bishop O'Hara of Scranton and Bishop Mullen of Erie were strongly opposed to them. Bishop Tuigg modeled or tried to model his administration as he declared, after that of the Bishop of Erie; but he had neither the learning, the prudence, the breadth of view nor the calm judgment of that prelate. The Emerald Benevolent Association was another organization that was right strong in and about Pittsburgh, with which Bishop Domenec did not interfere, but which a small number of priests regarded with an unfriendly eye, although just for what reason they never deigned to state definitely. If members wished to indulge in a little Masonic mimicry, like some favored societies among us at present, let them have it so. While nothing was ever proved against them, they were condemned simply because they were branches of societies supposed to be inimical to religion and the public good. Both of them are existing at the present day and are not known to be doing any harm, although they do not differ from what they then were. Under the administration of Bishop O'Connor and Bishop Domenec, Father Treacy's conduct was not looked upon with disfavor, much less was it censured; but immediately upon the entering of Bishop Tuigg on the administration of the diocese, he was regarded as the champion and leader of organizations inimical to the best interests of religion and society. From his home on the hill he could contemplate on the far side of the river a bishop under whose administration he had lived and labored for more than fifteen years, had pursued a line of action that was regarded with favor, had been a trusted counsellor in the ruling of the diocese, and had been treated with such honor that his name had even been sent to Rome as that of a priest who was thought worthy of the mitre in the diocese where he had stood before the religious and civil public with an unblemished character for a quarter of a century; while on the near side of the same stream he could contemplate the successor of his late bishop no sooner occupying the vacant throne, than he who had not changed his policy, but was pursuing it with the same consciousness of right, was immediately subjected to a persecution such as few priests have had to endure in the history of this country, and one which forced him to retire from the diocese and brought him down broken-hearted to his grave.

It would be impossible for me in the space at my disposal, and also inexpedient, to enter into a detailed account of the circumstances attending the closing years of Father Treacy's ministry in the diocese of Pittsburgh; a few salient points will only be touched on, and I will leave it to others to draw the conclusions. When Bishop Tuigg assumed the administration of the diocese of Pittsburgh Father Treacy had been pastor of St. Bridgid's for nearly twenty-three years, having received the little unfinished church from the hands of the future bishop himself.

We have glanced at his labors, difficulties and privations there during the greater part of that time; and while it is not claimed nor can it be said that he labored or suffered more than many another, underwent these as they did, in a manner worthy of the appreciation and commendation of his superiors; and approved himself in the most proper manner to both Bishop O'Connor and Bishop Domenec who found in these a fitting reason for placing greater confidence in him and esteeming him more highly. The question then, will naturally and logically present itself, "Why did not the same line of conduct commend itself to Bishop Tuigg, at least until he had time and opportunity to familiarize himself with his new surroundings and inquire into the situation?" Father Treacy had not changed his line of action in any particular, and it was never asserted or maintained that he had; and yet Bishop Tuigg entirely changed and reversed the policy of both his predecessors in less than a month after his consecration, although he possessed a smaller measure of both learning and experience than either of them.

Father Treacy was not gifted with more than ordinary financial or business ability, but he made the best use he knew how of what had been bestowed on him, and no one could do more, or be expected to do For years he had lived in a little room in the church, to which the youngest priest ordained in our day would seriously object; and during the rest of his pastorate he occupied a rented house; he had the Sisters who taught the school come from the orphan asylum near by, instead of building them a convent; and when he was forced to build a church for the accommodation of his increasing congregation, it was, though neat, only a plain, substantial edifice with little attempt at architectural effect, and all this to keep down the debt of his congregation and the high rates of interest that would have to be paid on loans or a mortgage. At the same time not a few priests who had not been half as long on the mission were building and were encouraged to build, costly congregational edifices of various kinds, which had, before the debt on them was finally liquidated, to pay as much if not more in interest than the original buildings cost; and the new episcopal residence, if I am not very much mistaken was one of them. Yet Father Treacy, whose study was to keep down his debt, was the very one who was persecuted for not managing things better; and had his accounts even called in question, though nothing was ever proven against him. So far was this carried that he made a successful appeal to the higher ecclesiastical tribunals. Had he been possessed of the qualities of another priest whom the bishop encountered about the same time, as will appear in its proper place, the result would have been far different.

It may be as well here to correct, once for all, an erroneous impression that was generally entertained throughout the country at that time regarding the diocese of Pittsburgh, and especially the clergy laboring zealously in it. The reports that were not only permitted to circulate, but were purposely given out, made the diocese appear bankrupt, and the clergy, or at least the greater body of them rebels against ecclesiastical authority. The diocese was certainly in financial straits, as far as not a few churches and institutions were concerned, owing to the stringency of the times; but it was very far from being bankrupt; and the issue proved that the statements with regard to both the clergy and the finances were false, although many of the former had to suffer sorely.

I was in a position to know the facts. Long before the elevation of Bishop Tuigg to the See of Pittsburgh, during his whole active administration of it, and long after, I was pastor of St. Mary of Mercy's Church, which stood nearer to the cathedral than any other in the diocese; was on very familiar terms with both bishops, and frequently conversed with them on diocesan affairs; was for a long time president of the Catholic Institute, the forerunner of the Duquesne University. With all these opportunities and many others of arriving at the correct knowledge of affairs, I can state with perfect truth that nothing could be more unjust or farther from the truth, than to charge the priests of the diocese of Pittsburgh with fomenting or encouraging the troubles with which the church in our diocese was disturbed during those years. It is entirely wrong that a devoted body of priests should have their names go down in our country's church history as rebels and malcontents, when to my certain knowledge and that of all correctly informed persons, the very opposite was the case. Yet we were so regarded by the majority of both prelates and priests in this country who knew of our troubles; and, if I am correctly informed, even Rome itself for a time at least entertained the same opinion of us. But it was the priests of the diocese rather than the bishops who saved religion in those unhappy times. Had the clergy as a body, as they were falsely represented, forgotten their proper place and duty, there is no telling what the extent of the evil might have been. But they did not. were as a matter of course deeply interested as persons having the good of religion and the honor of the diocese at heart; and being men of education they must have views and opinions, if they had minds at all: but they had the spirit of their sacred calling and as far as it was possible kept the even tenor of their way; although all this time they felt that all they held dear, their priestly character, was being ignorantly or maliciously assailed on every side, and most probably even before the throne of Peter. There were not ten priests of this large diocese actively engaged in the troubles then grieving the heart of Holy Mother Church; and nearly all of these were in it either from necessity or with reluctance. I know the efforts that were made to entangle me in the troubles and the prudence and tact I had to exercise to steer clear. Let justice be done and the truth be known.

In the next place there were certain societies to which the bishop took exception; although on general principles he was opposed to nearly all societies of Catholics that were not strictly religious. His special objections, however, were against the Ancient Order of Hibernians and the Emerald Beneficial Association. In this he was in accord with a number of priests and bishops, although others held different views, while Bishop Domenec tacitly if not openly favored both. The latter society is no longer heard of among us, and when the case of the former was sent to Rome, though not from the diocese of Pittsburgh, and was subjected to the careful scrutiny with which the supreme authority of the Church treats such questions, the answer came back that the members of the order were not to be disquieted. A short time before Bishop Tuigg's consecration Father Treacy had been elected chaplain of the Emeralds, whether with his knowledge or not, I am unable to say, for such things were then and are now occasionally done without consulting the person interested; but it was merely an honorary office, and he was never called upon and never did perform any ceremony for the organization; and it is doubtful whether he ever attended one of their meetings. Father Treacy was, however, regarded as the champion of these two at least. The Bishop issued a private circular to the clergy of the diocese almost immediately after his consecration, forbidding them to recognize by any official act any society being a branch of anyone out of the parish, or itself having any such branches. And on October 22. 1877, he issued another treating of several points, from which the following is taken: "3. You will not by any official act, in the church or elsewhere, recognize as Catholic any society or association that has not received episcopal approval, or the approval of which was at any time questioned. This approval must be in writing when the society or association has any branch outside of your congregation, or is itself a branch of another society or association." Both the Hibernians and the Emeralds existed and were recognized in the diocese long before the consecration of the bishop, and were regarded favorably by his prede-He required Father Treacy to publish a card in certain of the newspapers resigning the position of chaplain of the Emeralds, which he immediately did, stating in it that he had done so by order of the bishop; and it appeared, among others, in the Catholic Journal April 22. just one month after the bishop's consecration. The bishop was displeased that he stated it had been done in obedience to his superior's command, although it was true, and there would have been no occasion for it but for such command. Within a couple of weeks after this time, the members belonging to St. Bridget's Congregation wished to go to Holy Communion in a body; but whether they informed their pastor or not, does not appear, although from all I have been able to learn, they did not, for in all probability the private circular was not known to them; and in any case when they appeared at the altar railing without any uniform, regalia or other insignia, it would have been difficult for any priest to have refused them Holy Communion, when as yet no public document had at all dealt with their organization. Be all this as it may, Father Treacy was called to account as being guilty of disobedience, and was required to make an apology to his people from the altar, which he promptly did, stating that his conduct had been regarded as an act of insubordination, but that while he had acted in good faith, still he wished to make a public acknowledgment of his error. The bishop was not, however, satisfied with this, and demanded of him whether he had not acted out of contempt of authority, presenting him at the same time with a paper to that effect, which he commanded the priest to sign, and which it was his expressed intention to publish in The Catholic Journal and The Evening Leader. But when he had read it he refused to sign it, because the statement it contained was untrue, because he owed to his own priestly dignity not to damage his character in such a manner untruly before his people and the public, and because, if he had disobeyed the orders of his superior, it was only before his own people, to whom he had already made an apology. then asked permission to withdraw from the diocese, which was refused for the present.

The third cause of trouble was *The Catholic Journal*. For a long time many of the priests and people were dissatisfied with the Catholic paper of the diocese on account of its lack of a progressive spirit; and

laymen and non-Catholics, among the latter Mr. John W. Pittock, the founder and principal stockholder of The Sunday and The Eevening Leader, were impressed with the necessity of a paper of a more progressive character, and were ready to start one, as we shall see, if they could secure the approval of the church authorities. The matter was frequently discussed among many of the priests and the leading laymen. and Bishop Domenec was well-known to be very much in favor of it. At the semi-annual conference to the clergy, held at the cathedral in October, 1873, the bishop expressed his desire of founding a Catholic paper, like a German one then published, that should, after paying a reasonable dividend to the stockholders, donate any surplus to the orphan asylum. With that object in view he appointed a committee of three priests to take the preliminaries in hand composed of the late Very Rev. Stephen Wall then rector of the seminary, another priest since deceased and myself, and report as soon as convenient. After making inquiries and holding a few meetings they came to the conclusion that it was inexpedient at the present time owing to the opposition of some of the older priests and the financial condition of the times. Some time in the following year Father Treacy started a weekly Catholic paper on his own responsibility, but with the knowledge and consent of the bishop. which he named The Hibernian, not, as will appear, because it was published in the interest of the Hibernians but because of his strong personal sympathy with his countrymen across the water, and because the name would make it appeal to the Irish Catholics in this country. But he found it impossible to do the writing and manage the whole undertaking himself, or with the assistance of such writers as might volunteer an occasional article; and for that reason he determined to associate a number of priests with himself, and continued it under a more general name as a Catholic weekly. To this end he invited a number of them to meet him and discuss the matter, which they did on April 28, 1875; and soon eight of them, of whom I was one, united with him as joint owners and editors. Strangely as their action was misunderstood and misinterpreted, one of the principal objects they had in view was to prevent the paper from falling into the hands of the Hibernians, who were anxious to purchase it and make the organ of This showed the propriety of changing the name, and with the first issue of the following September it appeared as The Catholic Journal. It met with the approval of Bishop Domenec who was much pleased with it, and on the 9th of October appeared his letter of commendation couched in the following terms:

"We have read with pleasure the numbers of *The Catholic Journal*, which is edited by several competent priests of the Pittsburgh diocese. We have been much pleased with the matter it contained and its Catholic tone. Moreover, being convinced that its perusal will be of much benefit to the Catholic community, therefore, we recommend it to the

faithful of our diocese. M. Domenec,

Bishop of Pittsburgh."

Soon after a few laymen were associated with the priests the better to manage the temporal affairs of the company, some of whom were members of the societies to which Bishop Tuigg afterward objected, and others were not; but Bishop Domenec took no cognizance of this circumstance. At the first semi-annual conference of the priests of the

diocese under the new administration, held June 20, 1876, the bishop, among other things—I quote from my daily journal—"referred to the Journal, calling it the organ of the societies, and saying that its control had passed into the hands of laymen some of whom were not the best. He told the priests who contributed to cease to do so, to withdraw their names, and to get their money out of it the best way they could." In the first place, the Journal was never the organ of the societies, and it published less news of societies than the two papers that are published in Pittsburgh now do; in the second place, the laymen wrote very little if any for it; and in the third place, it is certainly new doctrine that a Catholic paper could not be in the hands of laymen. The Pittsburgh Catholic, which the bishop favored, although it is the second oldest Catholic paper in the United States, has been in the hands of laymen since it started and to this day, and so have many papers in the land-and out of it for that matter-and it has never been thought amiss. No priest in any way connected with The Catholic Journal ever, in that connection, disobeyed the expressed wish, much less the orders of Bishop Tuigg in the slightest degree, which was their duty; and when he told them publicly at the conference to discontinue writing for that paper they immediately did so; but two of them, of whom I was one and Father Treacy was not the other, presented an address to the bishop stating that the Journal had received the written approval of the bishop of the diocese which had been published in its columns for months, and was still published; and this after those laymen had been associated with the original stockholders; that the paper had not changed its policy in any way; that the priests who were conducting it had their priestly character and their money at stake; that they had labored honorably in the diocese for years; and that they respectfully requested him to reconsider his decision. He received the request, thanked those who presented it for its respectful tone, and modified his decision so far as to permit the priests to continue writing for the paper, provided they did not publish any news about the objectionable The representatives of the Journal promptly consented, but asked if notices of the meetings of these societies could not be inserted as paid advertisements; but the bishop absolutely refused, and again the paper complied without hesitation or protest. No paper of that day, or probably any other day, except perhaps The Lake Shore Visitor, of Erie, ever dreamed of excluding notices of Catholic societies, and these had not been proven not to be such, or of being called to account for inserting them; on the contrary, they were and still are glad to furnish such desirable information to the members and to the Catholic public. It is hard to imagine a Catholic paper refusing such information as the spirit and tenor of our times amply demonstrates.

Although the *Journal* was favorably regarded by the majority of the clergy, by Bishop Domenec, and by the public, and would have been a credit and help to religion, its life was a constant struggle under the new administration, and it was forced to suspend December 9, 1876. Numbers of influential Catholic laymen were anxious to see a progressive paper in this part of the state, and would have gladly bought it out, had it not been for the opposition of the bishop; and Mr. John W. Pittock spoke on several occasions to the stockholders about purchasing it, and was anxious to do so, managing the financial department and leaving

the editorial part entirely under the supervision of the ecclesiastical authorities; but he saw that it could not succeed without the approval of the bishop. He was a very live newspaper man, as we have seen, was successful in everything he undertook, and was in earnest almost to enthusiasm in his desire to own a good Catholic paper. But the openly expressed determination of the bishop was the suppression of the Journal. Under Bishop Domenec the priests who started and conducted the paper had exercised their liberty and were commended and encouraged for it; under his successor they had suffered humiliation and loss while they were laboring on in the cause of religion with pure consciences and without change of policy. A circumstance is worthy of note in this place. Not long after the Journal suspended publication, and during the administration of Bishop Tuigg the Emeralds started a paper of their own as the organ of a Catholic society, called The Emerald Vindicator, for which certain priests wrote, although I was in no way whatever connected with it and no objections were made to it. But the Journal was suppressed, Father Treacy had been forced to withdraw from the diocese, and the bishop had most probably heard from Rome.

The better to carry the debt on his church Father Treacy, like a few others, discontinued the parochial school in the summer of 1876. For a little more than a year longer he struggled with the difficulties that were besetting him on every side, and near the end of 1877 he retired broken-hearted from a diocese which he had chosen as his field of labor in early manhood, in which he had labored for more than a quarter of a century and whose mitre he was thought worthy to wear

by those who knew him best.

Those who knew Bishop Tuigg best, and I among them, believed that while his manner was harsh at times, he was still doing what he thought was best for the cause of religion in general and for the diocese in particular. But he was at a disadvantage in several respects. had a very strong will, lacked the faculty of adapting himself to circumstances, was not fertile in resources, was prone to measure and treat all persons and circumstances according to the same rule, and was not given to consulting persons of experience to any great extent. He had a fair education and training for a parish priest of the time, but nothing more, and was fairly up in business matters. But he lacked experience. When he was appointed to Altoona in the early years of his ministry, the congregation was very small, and as families were constantly being added to it, his strength of character moulded them according to his own ideas, so that his experience in governing was limited, being little more than his own individual will. The town owed its origin and prosperity to the Pennsylvania Railroad, on which nearly all the men were employed in different capacities, and from which the remainder almost entirely drew their trade; he knew what each person earned and what he thought such person should contribute to religion; and he was on such terms with the officials of the different departments that he had most of the contributions handed over to him at the periodical payments from the paymaster's office, a custom which was in vogue in a number of other places similarly circumstanced. The employees knew that it was to their interests to comply with his wishes. In the erection of his parochial buildings, too, he got special rates on the transportation of material on the railroad, which was no small item. The importance of the place and the growth of the congregation soon put him on an equal footing with the older priests of the surrounding country, and the younger ones soon learned to fear him, as instances that I could easily relate would amply prove, especially after he became a member of the bishop's council, and later vicar-forane. It will be seen from this that he had really no practical experience in ruling in any broad sense of the term. A diocese cannot be ruled like a congregation; and every successful priest will not make a successful bishop. And here his dealings with the subject of this sketch will be dropped; but it was deemed necessary to say so much in the interest of historic truth, which is not and cannot always be a placid ocean on which to sail.

It was the first intention of Father Treacy to enter the archdiocese of Boston where he had a number of friends, although Bishop Domenec wanted him to attach himself to the diocese of Allegheny so as not to make his departure arouse too much feeling; but he concluded to go to Chicago which he did, and soon after entered on the mission in a small town not far from that city with one or more stations attached. But he was now about fifty years of age, and his health which had never been the best even from his student days, was now broken by labors and trials. It was pitiable to see him, when he visited his people here some time after, go into the sacristy of a neighboring church to hear Mass on Sunday; and again, when his very aged father died, who had lived with him for many years, go into a pew as a layman at the funeral. His health became so impaired about the end of 1892 that he was forced to retire from the active exercise of the ministry, and he came to Pittsburgh and staved for some time with his relations. He seldom visited any of his clerical friends, although they visited him frequently. He then went to Philadelphia, where he spent some time with a brother; but returned to Pittsburgh where he stopped with his brother Dr. John P. Treacy. His health was all this time becoming more enfeebled and his spirit was broken; and here he laid down his heavy cross on the 8th of November, 1898, in the 71st year of his age and the 47th of his priesthood. His funeral took place from St. Bridgid's Church, and his remains were laid to rest in St. Mary's Cemetery.

Father Treacy was tall, well proportioned, of a pleasing and sociable disposition, though somewhat timid or backward in his manner. He was possessed of a very large fund of general knowledge, was a pleasing and persuasive speaker, was a very active laborer in the cause of his divine Master, and was enthusiastic in all that related to his native land. The important part which he took in the affairs of religion in the diocese has already been referred to. As a writer Father Treacy contributed largely to Catholic periodicals, and also wrote a number of pieces of poetry, especially one of considerable length, entitled "Sketches of Irish Faith and Patriotism", which is a work of considerable merit, and would doubtless have appeared in book form had it not been that the author was of too timid a disposition. Parts of it appeared in The Catholic Journal. Few priests in the diocese of Pittsburgh have been held in higher esteem than Rev. James Treacy.

## REV. RICHARD BROWN

Rev. Richard Brown was born at Colliglen, County Waterford, Ireland, September 19, 1819, and was related to Rev. John Walsh of Hollidaysburg. How far he pursued his studies in his native land, and at what time he came over to America and to the diocese of Pittsburgh, is not known, but it was some little time before his ordination. He was ordained sub-deacon, deacon and priest on the 26th, 27th and 28th of July, 1852. For a time he was assistant to Father M'Cullagh at the Summit during the grading of the Pennsylvania Railroad, but was appointed pastor of Harmon's Bottom (now New Baltimore) Somerset County, before the end of 1853, where he remained about three years. He was then for a short period assistant to Father Walsh at Hollidaysburg, after which the congregation of Broad Top, Huntingdon County, was confided to his care; but when Father Walsh's sight became so impaired that he could not care for his congregation unaided, he returned to him. After laboring there and in a couple of other places, he was named pastor of the church at Meyersdale, Somerset County, where he remained about three years, up to the end of 1876. He was then appointed assistant, and acting pastor to Rev. James Bradley of Newry, Blair County, who was so enfeebled by age and infirmities—he was pastor of Newry fifty-three years—that he could no longer minister to his people, and on his death, April 13, 1883, the assistant became pastor till the beginning of the following year. He was soon after appointed to the newly formed congregation at Lilly, 99 miles east of Pittsburgh on the Pennsylvania Railroad. A frame church had been built there by the pastor of the Summit, from which the congregation was mainly formed, and he built a residence for himself, a schoolhouse and a convent for the Sisters of St. Joseph, to whose care he confided the school. But the exposure of the mountain missions, in which he had spent nearly all his priestly life, for he labored only a short time in the present diocese of Pittsburgh, as well as his advanced age, undermined his health, so that the summer of 1899 he became so enfeebled as no longer to be able to attend to his parochial duties; and on the 4th of August he closed his earthly career, mainly from the effects of rheumatism, when he had nearly completed the 70th year of his age and had entered on the 38th of his priesthood. His remains are interred in the cemetery belonging to the church, over which a tasteful monument was later set up by his grateful people.

Father Brown was a very tall and powerfully built man; but, though gifted with a brilliant mind, and favored with a good education, he lacked ambition, and was content to spend his life in small congregations while he could easily have aspired to much higher places. Yet, strange as it may appear, to the end of his life he was so timid that he could with difficulty be prevailed upon to preach in th presence of another priest; and it was his custom on being asked to do so, to consent only on condition that the priest asking him should not be present.

### REV. CAJETAN KLOEKER

Rev. Cajetan Klæker was born at Hurbach, Upper Bavaria, March 24, 1819; and having finished his studies in his native land was ordained in 1853, but the precise date has not been ascertained.

He came to this country to devote himself to the American Mission and entered the diocese, but the date has not been recorded, and was first appointed assistant at St. Mary's Church, North Side, Pittsburgh. Having served there for a time we next find him at St. Mary's Church, Chartier's Creek, where he was first resident pastor, it would appear, for it is difficult to fix the dates of his pastoral life with precision. He remained here during the years 1857 and 1858. From here he was sent to St. John Baptist's Church, Harmon Bottom, Somerset County. How long he remained there is uncertain, but he was pastor of Sts. Peter and Paul's Church, now East End, Pittsburgh in 1860. As no Directory was published in the years 1862 and 1863, which give the statistics for the years 1861 and '62, we next find him at St. Mary's, Pine Creek, for about two years. From there he was transferred to St. Peter's Church, M'Keesport where he closed his earthly career, dying of consumption at the Mercy Hospital, Pittsburgh, March 18, 1865, in the 46th year of his age and the 12th of his priesthood. His remains repose in the cemetery of the church where he last officiated.

## ST. MARY'S CHURCH, CHARTIER'S CREEK

A considerable number of German Catholics settled in the creek bottom and surrounding country, about four miles southwest of Pittsburgh at an early day, and at first heard Mass at Crafton or in the city. But in time the Passionist Fathers from St. Paul's Monastery, began to visit them, and having secured a site for a church the corner-stone was laid by Father Luke in the summer of 1855, and the church was probably dedicated the same autumn, but the date is not recorded. It was an unassuming little building but sufficient for the accommodation of the little flock. But in 1856 Rev. Joseph Kauffman is mentioned as pastor, of whom nothing whatever has been learned. The title of the church is first given as Our Lady of Good Counsel, but after the first year it is Our Lady Help of Christians, and the place is named Robinson Township for several years. After the departure of Father Klecker the changes of pastors were frequent, and no effort will be made to trace them out. Later the location of the church was changed to M'Kee's Rocks; but here it will be dropped for the present, as not coming with the period embraced in this volume.

#### REV. EDWARD MURRAY

Very little is recorded of the life of this priest, except that he was a native of Ireland, and came to this country some time before his ordination, as his name is found in the list of those ordained in the diocese of Pittsburgh prior to 1856. (DeCourcey-Shea, The Catholic Church in the United States, p. 555.) The first mention of his name occurs in the Directory for 1854 where he is mentioned as the assistant of Rev. P. Rafferty at St. Francis Xavier's Church, Fairmount, Philadelphia. After serving for some time, how long is not known, in the diocese of Philadelphia, he entered that of Harrisburg, as it would appear, and in 1876 came to Pittsburgh, where he was first appointed assistant at Parker City. In October of the following year he was transferred to the pastorate of St. Patrick's Church, Noblestown, where he spent the remaining years of his life, which was closed by a happy death,

December 16, 1880, in the 65th year of his age. He was a very taciturn, unassuming person and when he spoke it was in slow, sepulchral tones; but he zealously devoted his little strength to the duties of his sacred calling. His remains were laid to rest in St. Mary's Cemetery, Pittsburgh. He was succeeded by Rev. James Nash.

## NOBLESTOWN

Noblestown is on the line of the Pittsburgh, Cincinnati, Chicago & St. Louis Railroad, fifteen miles southwest of Pittsburgh, and it takes its name from Henry Noble who settled there about the year 1773; but it owes the little importance it has to the coal mines in the The few Catholic families that settled in the village or surrounding country complied with their religious duties where best they could, the nearest church being that of Crafton; and it does not appear that Mass was celebrated in the village before the fall of 1865. But for some months after that time Rev. John Stillerich, pastor of St. Mary's Church, Chartier's Creek (now McKee's Rocks), visited the place and began the organization of a congregation. It was next made a part of the Washington Mission, and Rev. James P. Tahaney, then pastor of that mission, rented a hall in the fall of 1866, and from that time Mass was celebrated once in the month. He was succeeded by Rev. John O'G. Scanlon, under whose pastorate the Washington Mission was divided, and he took the northern part, with his residence at Car-One of his first cares was to build a small brick church, which was dedicated about the year 1869. It was burnt down near the close of the last century, and the present one was built to replace it, which was dedicated by the writer of these pages July 15, 1900. On the same afternoon he laid the corner-stone of St. Alphonsus' Church at M'Donald. a comparatively new town on the railroad about three miles west of Noblestown, which sprung in a measure from it, though much more from the discovery of oil and natural gas in its vicinity, and was attended for a time from it. Subsequent history of both congregations will be given in their proper place. Population 1,000.

### REV. THOMAS MALONE

Very little has been learned of the subject of this brief sketch, except that he was a native of Ireland; but the time of his coming to this country and diocese has not been ascertained. He was ordained in the chapel of the convent of the Sisters of Mercy near the Cathedral on October 12, 1853; and for the next two years was assistant at the cathedral, after which he was assistant at Hollidaysburg for a time; or rather was acting pastor during the absence of the pastor, Rev. John Walsh. He was then named pastor of the church at Brady's Bend, where he spent about two years. On one occasion, as I remember, he came to Kittanning to say Mass on a Sunday; and, thinking there was a chalice there, he did not bring one with him, but not finding one he recited the rosary, preached a sermon and did a little missionary work. About the end of 1859 he withdrew from the diocese, and nothing has been learned of his subsequent history.

### REV. CORNELIUS M. SHEEHAN

The subject of this sketch was born early in July (baptized on the 10th), 1829, at Kanturk, County Cork, Ireland; and, having pursued his studies in his native land, received his exeat from the Bishop of Cloyne and Ross April 12, 1850, and came to the diocese of Pittsburgh, where he entered the seminary. Upon its close the following year he was sent to Cincinnati where he completed his course and was ordained by Archbishop Purcell on October 15 or 16, 1853. He was stationed at the cathedral till about the end of 1855, when Bishop O'Connor, over whom he acquired a remarkable influence, commissioned him to look up a site for the reopening of the diocesan seminary. He devoted considerable time to this, recommending some of the most unlikely places that could well be imagined, till he finally succeeded in persuading the bishop to perch it on the top of the mountains at the Summit, the most objectionable place of all, in September, 1856, with himself as president. Having remained, it would appear, till the institution was transferred to Glenwood, Pittsburgh, about a year later, he was appointed pastor of Freeport in December, 1857. But in the following August he withdrew from the diocese, and some time later became a professor in an institution of learning in one of the eastern cities, a position which he filled very successfully for a number of years. then entered on the mission in the south, and died there November 18, 1875, in the 47th year of his age and the 23rd of his priesthood.

### REV. PETER M. DOYLE

Rev. Peter M. Doyle was born near St. Albans, Vermont, June 24, 1830, and came with his parents in his boyhood to Armstrong County, Pennsylvania, where he continued his studies in such schools as were within his reach; afterward studying Latin under a private tutor. length he entered the diocesan seminary, Pittsburgh; and when it was closed in the summer of 1851, he was sent to the seminary of the Lazarists, at the Barrens, Missouri, where he remained for a short time, and then came to Cincinnati. He completed his course there and was ordained by Archbishop Purcell March 11, 1854; and was soon after appointed pastor of the church at Murrinsville with its numerous out-Murrinsville has never been a place of very much importance. It is in the northern part of Butler County on the old Franklin Road from Pittsburgh to Franklin; and is named after one of the pioneer settlers. During the oil excitement it attained to considerable importance, a part of which it still retains; but it is too isolated to ever amount About the end of 1856 Father Doyle was transferred to the Huntingdon county missions with his residence in the town of Huntingdon on the canal and the Pennsylvania Railroad 150 miles east of Pitts-The congregation has never amounted to very much, but there was the little mission of Shade Gap and the more important mining town of Broad Top in the same county, also under his pastoral care. Here he remained till about the end of 1861, or the beginning of the following year, when he succeeded Rev. R. C. Christy at St. John's Church, Clearfield, Butler County, who had been named chaplain of the Seventy-Eighth Regiment of Pennsylvania Volunteers in the Civil War. He remained here until the fall of 1875, when, after a brief rest

on account of failing health, he was appointed pastor at St. Patrick's Church, Sugar Creek. But while on a visit to one of his brothers in Illinois, he was taken sick at Vandalia, and died there July 21, 1876, in the 47th year of his age and the 23rd of his priesthood. His remains were brought to Freeport, where his people had lived for many years, for interment. He was tall and slender, diffident in manner, and did much good work in the various fields in which he labored.

### REV. PETER M. GARVEY

The family to which the subject of this notice belonged gave three priests to the Church in this country: the one now engaging our attention, the late Hugh Garvey of the archdiocese of Philadelphia, who died September 1, 1901, and Rt. Rev. Mgr. Patrick J. Garvey, D. D., late Rector of the Archdiocesan seminary of St. Charles Borromeo, Overbrook, Philadelphia. Father Peter, the eldest of the three, was born in the parish of Lower Creggan, County Armagh, Ireland, early in July, 1826; and having made his preparatory studies in his native land, he came to the diocese of Pittsburgh early in 1847. He was a companion of Father Doyle, just noticed, in his higher studies, and was ordained with him at Cincinnati, March 11, 1854. Soon after his ordination he was sent to a place near New Bedford, Lawrence County, with the additional care of the few Catholic families at New Castle and others in the neighborhood wherever any might be found. Some time before this a man by the name of William Murrin donated a farm of 247 acres to the diocese of Pittsburgh on condition that an orphan asylum should be built on it and a resident chaplain stationed there. A brick building was accordingly put up and a number of Franciscan Brothers from Loretto sent there with some orphans in 1849; but the distance from Pittsburgh and the difficulty of access to the place unfitted it for such a purpose, and it was evident from the start that it must prove an expensive failure; consequently some two years later an arrangement was made with the bishop of Cleveland by which the property was sold to that diocese for \$3,000. For many years it has been in possession of the Sisters of the Humility of Mary where they long had their mother house, an orphanage and a hospital, the place being now designated Villa Maria.

After remaining there for some time Father Garvey was transferred to Elizabeth with its extensive missions, in October, 1855, where he remained till July, 1860, although suffering much in health, which was never robust, on account of the extent of his field of labor. He was then appointed pastor of St. John Gualbert's Church, Johnstown, succeeding Rev. James Kearney. Soon after his appointment he undertook the erection of a more commodious and elegant church, which had for some time been in contemplation, which on its completion was one of the largest in the diocese. It was dedicated September 25, 1864; and after being remodeled by his successor, it was destroyed by the disastrous flood of May, 1889. He also built a residence for himself and purchased a large brick building which was converted into a convent for the Benedictine nuns who took charge of the schools; and some time later he built a brick schoolhouse. As early as 1866 the growth of the congregation, owing to the very extensive iron works in the town, an

assistant became necessary to aid the pastor in his labors. During all this time he suffered much from rheumatism, and was frequently obliged to be off duty; so that near the close of the year 1872, he found it necessary to seek an easier field of labor. He was then transferred to Elizabeth, and was succeeded by Rev. O. P. Gallagher; and there he remained till about the 1st of November, 1877, when he was transferred to Parker City.

### PARKER CITY

Parker City is situated on the west bank of the Allegheny River 82 miles above Pittsburgh, and takes its name from John Parker, a pioneer who owned large tracts of land there. The precise date of his arrival has not been ascertained, but it was some time prior to 1786. About 1820 Bear Creek blast furnace, the pioneer furnace of that section was built on the creek of the same name immediately south of Parker; and in consequence the village of Laurenceville was laid out on the neighboring hill by Judge Parker, son of the original proprietor, about the same time. But after the blowing out of the furnace in 1840, the village dwindled down to a few houses. The narrow strip of bottom land along the river was known to boatmen as Parker's Landing, and here the city was begun. Petroleum oil was first discovered there on October 10, 1865, although it did not appear in quantities sufficient to produce an "oil excitement" till 1869, when the place suddenly became the scene of the most intense activity, bustle and confusion. As usual on such occasions most of the throng that hastened to the place almost lost their senses in the speculation and adventure; and their consciences too often went along. A person must witness an oil excitement to know what it means; and I, being soon after stationed at Kittanning, and having two brothers in the business at Parker, was frequently there and had ample opportunity of seeing things as they were. The Allegheny Valley Railroad passes up the eastern shore of the river, and a ferry, and in a little time a bridge spanned the stream, and facilitated communication. On the narrow bottom and the hill behind it a town of from 2,000 to 3,000 inhabitants sprung up in an incredibly short space of time, and was chartered as Parker City in the fall of 1873. Here lumber, engines, boilers, pipe, tools and all the requisites of the oil business were handled in immense quantities and in every conceivable variety, and hauled to the surrounding country. Derricks, or "rigs", as they were more commonly called, were put up by the hundreds, and large pipe lines traversed the country in every direction. From 30,000 to 40,000 barrels of oil and even more, frequently changed hands daily, and this when it commanded from \$3.00 to \$4.50 a barrel. Such a population could only be brought together by such an excitement. Many disregarded the restraints of religion, public opinion and nearly everything else; business men crazed with speculation, disregarded the principles of honesty, and frequently those of prudence as well; virtue was little thought of, and hundreds plunged into the deepest depths of immorality, with but the slightest regard even for common decency. Persons accustomed to the ordinary walks of life cannot form an adequate ideal of the scenes which an oil town presents, and Parker was a little more than a typical oil town. To say all in one word, it presented the wildest excitement of Wall Street, the hurry and bustle of Broadway,

and the immorality of Pentapolis. So fetid was the atmosphere that it could almost be felt, like the Egyptian darkness of old. Such was Parker. I knew it before the immediate territory began to be exhausted, and that further back in the country began to be developed. But the financial panic of 1873 prostrated business here as it did everywhere else, though a village still remains with a population of 1244.

The outskirts of the original Donegal Colony extended to the Alleghenv long before the discovery of oil; but the few Catholic families attended the church at Murrinsville or Brady's Bend, or were attended from these. With the beginning of the oil excitement Catholics came in considerable numbers, and in 1869 Rev. Joseph Haney, then pastor of the church at Murrinsville, attended them for a time, till in the following year a congregation was organized in Laurenceburg, and soon after a little frame church was built. In March, 1871, a resident pastor was appointed, who soon after required an assistant. In the fall of 1877, when the congregation had dwindled down considerably, Father Garvey was appointed pastor, a position which he held till May 12, 1879, when he was transferred to Freeport. The congregation soon after became so insignificant that it was attached to Murrinsville, from which it is still attended. Father Garvey continued his labors in his new charge till declining health forced him to lay down his burden; and, after long and painful sufferings, he died of a cancerous tumor in his neck, October 20, 1881, in the 56th year of his age, and the 27th of his priesthood. His brother Rev. Hugh is said to have died of a similar ailment September 1, 1901.

Father Garvey was a little above medium height, slightly heavy, of a gentle and unobtrusive disposition, and, though nearly always in poor health, was zealously devoted to his sacred calling. His remains repose in the cemetery at Freeport. He was succeeded by Rev. James J. M'Tighe.

## RT. REV. RICHARD PHELAN, D. D., FOURTH BISHOP OF PITTSBURGH

In the chronological order which has been followed in the preparation of this work, of sketching the deceased members of the reverend clergy according to the date of their ordination, the biographical notice of Rev. Richard Phelan should be given in this place; but, inasmuch as he later became bishop of the diocese, the sketch of his life and labors will be presented under the head of his administration. Let it suffice, then, to state here briefly that he was born at Tralee, near Ballyragget, County Kilkenny, Ireland, January 1, 1828, came to America and the diocese of Pittsburgh in 1849, was ordained May 4, 1854, served in the sacred ministry for a few months at Cameron Bottom, Indiana County, then at the cathedral, principally on the missions of the lower Monongahela Valley, till he was named pastor of Freeport in September, 1858. For ten years he ministered to this congregation and its numerous out-missions till July 21, 1868, when he was appointed rector of St. Peter's, Allegheny, to succeed Very Rev. Tobias Mullen, V. G., who was then promoted to the See of Erie. Later he was appointed vicargeneral of the diocese, and when the health of Bishop Tuigg was so far impaired that he could not longer administer the diocese, he was named Bishop of Cibyra and coadjutor of Pittsburgh with the right of succession and consecrated August 2, 1885. On the death of Bishop Tuigg December 7, 1889, he succeeded to the title of Bishop of Pittsburgh;



RT REV. RICHARD PHELAN, D. D.

and having celebrated the Golden Jubilee of his ordination to the priest-hood May 4, 1904, he was called to his reward on the 20th of December of the same year.

### REV. RICHARD CALIXTUS CHRISTY

Rev. R. C. Christy, son of Peter and Catharine (Shirley) Christy, was born in the village of Loretto, Pa., October 14, 1829. His parents were among the early settlers whom Father Gallitzin induced to make their homes in the Loretto Settlement, and were remarkable for their solid and tender piety. Under their fostering care and that of their pastor, the whisperings of the Holy Spirit early inspired little Richard with the desire of devoting himself to the service of the altar, which was fostered and encouraged by the fact that he spent much of his boyhood in the home of the distinguished missionary. I have heard him tell on more than one occasion how strict the good father was and how liberally he used to sprinkle him on retiring with holy water from one of the old style horsehair sprinklers. Here, too, he began the study of Latin, as the Very Rev. Superior of St. Mary's Seminary, Baltimore, wrote me a few years ago: "Richard Christy \*\*\* studied the classics in Loretto and Pittsburgh, moral philosophy and theology for two months in Pittsburgh,"—the seminary was then closed for a time—"not tonsured yet; was sent to our seminary by the Bishop of Pittsburgh on the same conditions as Mr. (James) Treacy, and entered the same day, August 20, 1851. On the 8th of September, 1852, he received the tonsure and minor orders; in July, 1854, he was recalled by Bishop O'Connor, to be ordained sub-deacon in Pittsburgh, and shortly after raised to the priesthood. Accordingly he started for Pittsburgh on July 14, 1854, together with Mr. Farrent,"—Very Rev. John C. Farren, V. F., late of St. Columbia's Church, Johnstown. And on August 29, of the same year, he was ordained priest in the church at Loretto together with Rev. Henry M'Murdy, of Mt. St. Mary's College, Emmettsburg, Md. Like many others in those days of scarcity of priests, he spent some time wherever he was needed till he received a permanent appointment in the spring of 1855 when he was named pastor of the newly formed congregation of St. John's, Clearfield, Butler County, already referred to. Soon after taking possession he built a residence for himself, and later a schoolhouse, and opened a school with a lay teacher, but the population was so scattered that it could not be continued.

On the breaking out of the war of the rebellion Col. William Sirwell, already mentioned, after being a captain of a company of "Three Months' Men", organized the Seventy-eighth Regiment of Pennsylvania Volunteers; and at his request, Father Christy was commissioned chaplain. While the regiment had its headquarters at Kittanning in what was named Camp Orr, from Col. Robert Orr, a citizen of the town and a veteran of the War of 1812, and before it was mustered into the service, in the early fall of 1861, an assembly of Presbyterian Ministers was held in the town for some religious purpose. They were requested to furnish a minister to preach on Sunday; but all declined, and Father Christy preached. I was present on the occasion. On the 12th of October they were mustered into the service, and were assigned to the division of the army serving in Kentucky and Tennessee. Father Christy remained with them till the were discharged from the service November 4, 1864; and owing to his courage he was popularly known as "The Fighting Chaplain". He was succeeded at St. John's, Clearfield, by Rev. Peter M. Doyle, already sketched.

After his return from the war, Father Christy was appointed pastor of the church at Ebensburg and immediately entered upon his duties there. During the preceding years that congregation had increased very moderately, as indeed it has since done, but not a few of the people had improved in their financial condition, and the town, being the county seat was a place of considerable culture and refinement. These circumstances led Father Christy to undertake the building of a larger and more elegant house of worship to replace the little brick church that had been in service for so many years; in fact the people had urged the matter before that time, but the previous pastors had not thought it advisable. Additional lots were purchased, the church was undertaken, the pastor laid the corner-stone on the 4th of June, 1867, and at the end of two years the church was finished, and was dedicated by Bishop Domenec November 14, 1869. That day I oft remember, for I was assisting Rev. M. J. Mitchell, from the college, he being pastor of Loretto at the time; and while he was at the solemn ceremony I had my first sick call. After Vespers in the church and Benediction at the convent, I was called to see a sick man just at dusk; and while I was getting ready the messenger left. I had a very indefinite idea of the place; and, though the pastor had a horse, it had developed such a fund of total depravity, that I thought it best to go afoot. roads were deep with mountain mud and the snow was just beginning to fall very heavily. After making such inquiries as I could I set out and walked about two miles, and, stopping at a farm house to inquire, was told that the man lived about half a mile down the Ebensburg branch of the railroad. Stopping again at what I thought might be the place, I was informed that he lived about a mile further down. It was now dark, and I tramped the railroad ties as best I could for the mile, and reached a cabin which I thought and hoped was the end of my journey; and so it was, for I saw the young man who had come after me standing before the fire, while the sick man was sitting on the side of a bed. before the fire, while the sick man was sitting on inquiring what was the matter with him, he gravely told me, "I ate inquiring what was the matter with him, he gravely told me, "I ate inquiring what was the matter with him, he gravely told me, "I ate inquiring what was the matter with him, he gravely told me, "I ate a little talk, he told me that George, the young man, would show me a nearer way home that would not be more than three miles. It was now pretty dark, and I set out, alone after being put on the road a short way from the house, and reached home about eight o'clock, to have the pastor who had arrived before me, laugh at me and tell me that when I came to know Mr.\_\_\_as well as he did, I would not walk that distance in the mud and snow, and burst the side out of my boot, to visit him.

The old church had been dedicated under the invocation of St. Patrick, but the new one was named the church of the Holy Name of Jesus. A little time after this Father Christy introduced a colony of the Sisters of St. Joseph from Brooklyn, to take charge of the school, for whom he built a convent which was destined to be the mother house of the order in the diocese, and from which a number of houses have been established. Here they also opened a boarding and training school for small boys, but soon after the division of the diocese, the sisters built a commodious mother house at Baden overlooking the Ohio River, on its north bank about twenty miles below Pittsburgh, whither they also transferred the boys' training school as well as the noviate; and

named the place Mount Gallitzin. If there are any persons who can make a mount of a mole hill it would appear to be our religious communities of women; for if they were to build an academy or other important establishment in a hole in the ground, it would ere long be "Mt. Something". It is disputed whether there were aboriginal mound builders or not; but if there were the race does not appear to be extinct. Father Christy also built a house for himself. Military service is not an easy one; and, however robust the good chaplain was on entering the army, his health imperceptibly became so undermined that he never after fully regained it. The result was that he was forced to retire from active duty about the beginning of 1874, and seek an easier field of labor; and after spending some time with his friends the pastors of Kittanning and Brady's Bend, he retired to Columbus, Ohio, of which the brother of his military friend General Rosecrans, was then bishop. While at Columbus he was for a time pastor of the church of the Holy Family, and he also founded St. Vincent's hospital of which he was chaplain till failing health forced him to give up active duties. He closed his eventful life there on the 16th of October, 1878, in the 50th year of his age and the 25th of his priesthood. His remains were brought to Ebensburg for interment.

Father Christy was above medium height, rather heavy, of a very sociable disposition, and an eloquent preacher. He was succeeded at Ebensburg by Rt. Rev. Mgr. John Boyle, now of Johnstown, and

vicar-general of the diocese of Altoona.

### REV. JOHN BAPTIST O'CONNOR

The subject of this sketch was born at Killarney, County Kerry, Ireland, June 24th, 1824, and having pursued his studies for a time in his native land, came to America and to the diocese of Pittsburgh, about the beginning of the year 1851, his exeat from his native diocese being dated December 26 of the previous year. He continued his studies in the diocesan seminary till its close a few months later, when he entered St. Mary's, Baltimore, completed his course and returned to Pittsburgh. He was ordained with Rev. John C. Farren, next to be noticed, in the chapel of St. Xavier's Academy, near Latrobe, September 22, 1854. He first attended St. James, West End, Pittsburgh, and St. Philip's, Crafton, and was next for a time assistant at St. Peter's, Allegheny; but at the end of a couple of years he began a wandering career, laboring in various parts of the country and paying an occasional visit to Pittsburgh. At length he returned to the diocese for good, and about the year 1894 was named chaplain of St. Joseph's Academy of the Sisters of Charity, Seton Hill, Greensburg. Having ministered to the community and their pupils for about four years, he closed his long and checkered career by a stroke of apoplexy on the 14th of November, 1898, in the 75th year of his age and the 45th of his priesthood; and was laid to rest in the cemetery of the institution. Father O'Connor was a very small and slender man, but very neat and genteel in his dress and manner; and in his old age when his hair was as white as snow and he wore it long, he had a pleasing and venerable appearance. His extensive travels through the country gave him no little knowledge of men and things, especially of the history of the Church, and in consequence his conversation was interesting and instructive.

### VERY REV. JOHN CLEMENT FARREN, V. F.

Very Rev. John Clement Farren was born of Irish parents in what is now the best portion of down-town Pittsburgh, August 1, 1827; and having attended the schools of the city, entered the diocesan seminary to pursue his higher studies. But when that institution was closed in the summer of 1851, he went to Baltimore where he continued his studies, for about a year when he returned to Pittsburgh with Rev. James Treacy: but where he completed his course I have not ascertained. He was ordained by Bishop O'Connor in the chapel of St. Xavier's Academy, near Latrobe, in company with Rev. John O'Connor, just noticed, September 22, 1854. He was stationed at the cathedral until August, 1856, when he succeeded Rev. Francis O'Shea at Washington, where he remained, however, for only about three months, when he returned to the cathedral. He was then named pastor of St. Mary's Church, New Castle, in August, 1859, where he remained till the summer of 1862. He was then appointed pastor of the church at Tyrone, and his further missionary labors were confined to the territory now embraced within the diocese of Altoona. During his pastorate of Tyrone he had also charge of the little group of Catholics at Sinking Valley, some six miles distant. On the death of Rev. Thomas Davin of St. Columba's Church, Johnstown, September 24, 1889, he was named to succeed him, being succeeded at Tyrone by Rev. Ferdinand Kittell, now of Loretto, and was soon after the erection of the See of Altoona, named vicar-forane for Cambria and Somerset Counties, that portion of the diocese on and west of the mountains. At the time of his appointment the congregation was supplied with all the necessary buildings, and all that was left for him to do was to have a general supervision of the affairs of the parish, leaving the more active work to his assistant. Thus years wore quietly on till increasing age warned him that the time of his departure hence could not be far distant. In the meantime however, he celebrated the Golden Jubilee of his ordination while still in good health and active, in the midst of his clerical and other numerous friends, and received their congratulations. Conscious that his end was at hand he celebrated the Adorable Sacrifice, as he felt, for the last time, and a few days later December 16, 1907, he gave up his soul to God, in the 81st year of his age, and the 54th of his priesthood.

Father Farren was above medium height and a little heavier than good proportions required; was of a very sociable disposition; was possessed even to his old age of a remarkable voice which he was not averse to exhibit as opportunities might offer; but while earnestly devoted to the duties of his sacred calling, his efforts in the material building up of the Church were not remarkable. His remains repose in the

cemetery of the church where he spent his closing years.

#### REV. THOMAS WALSH

Rev. Thomas Walsh was a younger brother of Rev. John Walsh of Hollidaysburg, already sketched, and was born in County Waterford, Ireland, December 22, 1829. How far he pursued his studies before he came to America and the diocese of Pittsburgh has not been ascertained; but he does not appear to have finished more than his classical course. Soon after his arrival he entered the diocesan seminary, and when

it closed in 1851 he went to Cincinnati where he completed his course, and was ordained by Archbishop Purcell on December 23, 1854. He appears to have served for a few months in that archdiocese, after which he spent a little time with his brother before he received a permanent appointment; but in September, 1855, he was named pastor of the church at Wilmore, Cambria County, which had been left unfinished by Father Mullen. This he completed and also built a residence, both of which he cleared of debt. In addition to the care of the congregation he had certain out-missions, and for a time he visited the congregation of New Baltimore, Somerset County, across the mountains some forty miles distant, the greater part of the way being through the primitive forest where wild animals were frequently to be seen. From Wilmore he was transferred to Brady's Bend in September, 1861, and was succeeded by Rev. John Hackett.

### BRADY'S BEND

The town of Brady's Bend is situated on the west bank of the Allegheny River at the mouth of Sugar Creek, 68 miles above Pittsburgh, and in its best days extended nearly two miles up the creek. This stream derives its name from the amount of maple sugar made along its banks in early times, and it gives its name to St. Patrick's Church, Sugar Creek, although that sacred edifice is located at a distance of about eight miles from it. Brady's Bend, a very large and picturesque turn in the river, was at first known as the Great Bend, but in time it gave place to the present name which was given it in honor of Captain Samuel Brady, a very daring and noted Indian scout of pioneer days. The later notoriety of the place was due to the very extensive iron works, the blast furnaces of which, situated more than a mile up the creek, were begun about the year 1840, while the rail mill at the mouth of the stream was built soon after. For many years it was known as the Great Western Iron Works, and later as the Brady's Bend Iron Works, and in its best days it was the largest iron works in the United States west of the mountains; yet it would have cut a sorry figure before the gigantic steel mills of the Pittsburgh district at the present day.

Scattered Catholic families had long lived in the surrounding country who either attended Sugar Creek Church or were attended from it; but the establishing of the works brought large numbers of English and German laborers there, and about 1843 Father Cody of Sugar Creek began to say Mass occasionally for them. They were also visited at distant and irregular intervals by a German priest from But the owners and influential men were Welsh and English who were so bitterly opposed to everything Catholic that when a church was undertaken in 1846, they would not permit it to be located near the works, but forced the little flock to build it at the village of Queenstown, on a hill at a considerable distance. It was dedicated to St. Patrick, and was enlarged in 1849. The owners of the works had to learn, as many others have done both before and since, that the influence of a Catholic priest over the class of persons usually employed in such public works, even in temporal matters, is valuable enough to be purchased at a considerable cost.

Soon after Father Walsh's appointment the church became too small to accommodate the increasing congregation; although the Germans were contemplating the formation of a separate parish which was not however, effected until 1865. During these years the lessons of experience had been taken well to heart by the management of the works; and the company donated, rent free for a long term of years, a site for a new frame church near the furnaces, the corner-stone of which was laid June 19, 1864; and they otherwise aided very materially in its erection. It was dedicated July 19, 1866. They also built a house for the priest near by which he occupied rent free. But Father Walsh had also to attend other places, one of which was a chapel at Fairview, some six miles to the north, which he visited at intervals for a time. He also visited Homewood Furnace in the Beaver Valley near Wampum, below New Castle, some forty miles distant riding on horseback and enduring great fatigue. For a time he also paid monthly visits to St. Joseph's Church, Donegal, now North Oakland, about eight miles distant, where feeling ran so high between the English and Germans that each had its separate sanctuary rugs, candlesticks, altar vases, etc.; and when the English priest came his people would arrange theirs, and on his departure, remove them; and the Germans, who were usually attended by a priest from Butler, would do the same. And even at this day they have two churches within five minutes' walk of each other, although there are scarcely people enough to form one congregation.

Before the panic of 1873 Brady's Bend was one of the most noted hives of industry in the country, and the congregation was large and flourishing. "Father Tom", as he was familiarly called, though strict, off-hand, plain-spoken and somewhat eccentric, was not harsh in manner, and was almost idolized by his congregation. Whatever he said was law; and building on the simple faith and profound respect of his people, he trained up a body of Catholics who bear testimony to his untiring zeal wherever they may be dispersed throughout the country. His word and influence went further toward settling troubles and restoring harmony than all other influences that could be summed up. But the financial crisis came, and it was the death blow to Brady's Bend; because, even if good times had returned, it like the other old-style furnaces of that section of country, could not have competed with the large furnaces using foreign ores, that were now being built in and around Pitts-The Parker oil excitement reached the place about that time, and infused a temporary life, but it was of short duration; and then followed ruin and desolation for the town, and dispersion for both the English and German Congregations. While stationed at Kittanning, 1870 to 1873, I frequently visited the place and was familiar with it; but I had no occasion to pay it another visit till one bitter, cold day in January, 1897, and what a change! Of the five Protestant Churches, a couple of which were very handsome buildings, all had fallen into ruins but one, in which services were held at irregular intervals; the German Catholic Church was a heap of decayed lumber, and only a few families remained to hear Mass at the English Church. Scarcely two dozen houses stood in the entire town. By an arrangement with the Bishop of Erie, Mass is celebrated regularly by the pastor of the church at East Brady on the opposite side of the river, in that diocese.

But a few years ago the large tracts of land were bought by a person who is slowly developing the coal deposits. The Catholic miners are foreigners and are not in any considerable numbers.

Owing to the suspension of the iron works Father Walsh was transferred to Carnegie in April 1875, and was succeeded by Rev. Peter F. May, with whom he changed places, late pastor of St. Joseph's German Church, Braddock. Having remained there a year he was transferred to Hollidaysburg to succeed his brother who had been appointed to Altoona on the promotion of Father Tuigg to the See of Pittsburgh. He was succeeded by Rev. Hugh Haggerty. In 1882 he exchanged places with Rev. John E. Riordon, of Ebensburg, where he remained till about 1888. He then spent a short time at St. John's Church, Clearfield, Butler County, after which he paid a visit to his native land for the benefit of his health, which had become seriously impaired; and on his return spent a few months at Huntingdon, awaiting a better field of labor, which was destined to be Lilly, of which he took charge in 1891. In time he went from there to Newry, which was to be his last field of labor, and having remained there for a couple of years declining health and advancing age forced him to retire from active duty. He now made his home with a near relation in Altoona, where he closed his earthly career after a life of unusual labor and exposure January 6. 1898, in the 70th year of his age and the 45th of his priesthood.

### REV. FRANCIS J. O'SHEA

Father O'Shea was born in Doneraile, County Cork, Ireland, May 20, 1832, and came to America and to the diocese of Pittsburgh in 1849. He was a first cousin of Rev. James Treacy, already noticed. Having remained in the diocesan seminary until its close, he was sent to Cincinnati, where, on the completion of his course, he was ordained by Archbishop Purcell May 6, 1855. His first appointment was to the Washington County Missions, where he labored till the seminary was opened at the Summit, in September, 1856, when he entered it as a professor. But he returned to his mission when the seminary was transferred to Pittsburgh; and at the end of 1859, he came to the cathedral where he assisted for about a year and a half, when his mental condition necessitated his retiring to an institution for a time. At the end of a few years he became chaplain and professor of St. Francis College, Loretto; and in the early part of 1871 he was appointed pastor of the English Congregation of Butler, a position which he held for about three years, when he was sent to the seminary as professor. Two years later he returned to St. Francis College where he taught till his health was so far impaired that he was obliged to retire to the Mercy Hospital, Pittsburgh, in the latter part of 1898. Having remained there for a few months, he made his home with a nephew of his in the city, where he died April 7, 1901, having almost completed his 69th year, and in the 46th year of his priesthood.

Father O'Shea was a little above medium height, a little heavy, rather eccentric, and very regardless of his personal appearance. He was well versed in the classics, astronomy and mathematics; and it was difficult to surpass him in the correct and elegant use of the English Language. For some time after he withdrew from the seminary the

second time, he edited *The Land and Law Adviser*, a weekly paper published in Pittsburgh, which afforded an admirable field for the display of his varied learning. His remains repose in St. Mary's Cemetery, Pittsburgh.

REV. MATTHEW CARROLL

Rev. Matthew Carroll was born at Killmanon, Queens County, Ireland, about the year 1830—for he kept this matter a profound secret—and having pursued his studies for a time in his native land, he came to America and was received into the diocese of Pittsburgh while still a youth, and sent to St. Charles' College, Baltimore. On the completion of his classics, he entered St. Mary's Seminary. He was ordained at Pittsburgh together with Father Hackett November 25, 1855, and soon after appointed pastor of St. Patrick's Church, Cameron Bottom, Indiana County.

CAMERON BOTTOM

Cameron Bottom is a country district lying about three miles north of the Northern Turnpike, and about equidistant between Ebensburg and Indiana, the village of Strongstown being the nearest point. The origin of the name has not been ascertained; but a few families of the Loretto Settlement branching out in that direction settled there at least as early as 1820. Two years later Rev. Terence M'Girr paid the place a number of visits; and it is also said that Rev. Charles B. Maguire paid it an occasional visit from Sportsman's Hall, while pastor of that place before he came to Pittsburgh early in 1820. A farm of about 360 acres was donated to the Catholics there for the support of a priest, by a Mr. Wilcott of Wilmington, Delaware; but the precise time and the exact terms of the donation have not been ascertained, and it is hardly of sufficient importance to be inquired into at this late date. A little stone church was undertaken in 1827, but it was not dedicated until Bishop Kenrick paid his first visit to the place in the fall of 1832, when he performed the ceremony on the 21st of October, placing the sacred edifice under the invocation of St. Patrick. The number of pastors that have ministered to the little flock was so considerable that no attempt will be made to enumerate them; but it was commonly attended from Loretto, though seldom by the pastor himself till about the year 1850, when the farm was transferred to the Franciscan Brothers of that place by the bishop on certain conditions, the most important of which was that they should establish a monastery there, and lodge and board the pastor of the church. When Bishop O'Connor visited the congregation in 1847, there were, as he states in his notes, 300 souls, a larger number perhaps than at present owing to the establishing of a congregation at St. Nickolas, or Nicktown, in the diocese of Altoona only seven miles distant.

Upon the transfer of the property to the Brothers a colony was sent from Loretto who built a small frame monastery until a more suitable one could be provided; and from that time on they built up rapidly. Declining health forced the very zealous pastor, Rev. Pollard M'C. Morgan to retire, as will be noticed in its proper place, and the vacancy was filled by Father Carroll. The rapid growth of the congregation imposed on the newly appointed pastor the necessity of building a much larger church, which he promptly

undertook, the corner-stone of which was laid by Bishop Domenec on Sunday September 11, 1870, the day of his arrival from the Vatican Council. At the end of about two years it was completed, and was dedicated by the same prelate on the 28th of October. It is of brick. is modeled after the Gothic style of architecture, is 165 feet in length by 65 in width, and has a tower in the center in front. energy and business ability of Father Carroll it was free from debt at the time of its dedication. No school had as yet been opened, but so rapid was the growth of the congregation during these few years that an assistant was required in the summer of 1873. The duty of ministering to the inmates of the House of Refuge which stood near by and is referred to in the sketch of Bishop Mullen, devolved on the pastor of St. Andrew's till the removal of that institution to Morganza in 1876. A neat and substantial brick schoolhouse, 60 by 40 feet and three stories high, was built in the summer of 1876; but owing to the impossibility of obtaining religious teachers, school was not opened till September of the following year, when the Sisters of Mercy were secured to take charge of it, a work which they still continue. This congregation suffered as much if not more than any other in the Pittsburgh district in the financial panic of 1873; and like others, it was years before the people recovered from the effects of it; but owing to the conservative policy pursued by the pastor the congregational institutions suffered comparatively little. In time the parish of St. Francis Xavier was formed in whole, and that of The Annunciation in part from St. Andrew's, although apparently it diminished the parent congregation to no considerable extent.

The devoted pastor's career was now coming very noticeably toward its close; and ripe in years, and rich in merits he closed his long and laborious life by the death of the just on the 7th of October, 1903, in the 74th year of his age, as nearly as can be ascertained, and near the end of the 48th of his priesthood. His remains repose in St. Mary's Cemetery, Pittsburgh, over which a very tasty monument has been erected, surmounted by a life-size statue of the good priest.

Father Carroll was tall and slender, of rather a retired and taciturn disposition, but wholly devoted to the work and welfare of his parish, in the administration of whose temporalities he always leaned towards the safe, conservative policy. It is a little remarkable, however, that though a large and healthy man, he was possessed of a very feeble voice, and it was with difficulty that he could be heard even a short distance from the altar. But his strong point, and the one in which he justly prided himself, was his reading familiarity with the Gaelic Language, although he spoke it very indifferently, and he loved to discourse on it and criticise. For many years he was a member of the bishop's council, and on various occasions was called on to take an active part in important diocesan affairs. He will long be remembered and esteemed. The congregation had a resident pastor and Mass was celebrated each Sunday. Work was commenced on the present frame church, to replace the other which was falling into decay, in 1853, but it was not completed till near the close of the following year, when it was dedicated by Rev. Michael Corbett, of Loretto, on the 13th of November. It is small, capable of seating perhaps three hundred, and makes no pretensions to architectural style. The tower was not built

till 1868, when Rev. Patrick M. Sheehan was pastor. About the same time, 1853, the Brothers began the erection of a stone monastery, which was completed in 1854. It was a substantial building with small windows, and reminded me when I first saw it, of a little fortification; but it had a chapel in which the pastor celebrated the week-day Masses. The history of the congregation is necessarily uneventful. In February, 1861, a number of the larger male orphans was sent to the Brothers from Pittsburgh to work on the farm till they became larger and then find homes with the Catholics of the surrounding country; and there were generally from twenty to thirty; but this experiment did not prove successful, as will be seen at length in its proper place, and it was discontinued about 1868. It was my lot to succeed Father Sheehan January 5, 1870, but only until April 21st of the same year when I was transferred to Kittanning, and was succeeded by Rev. Martin J. Brazil. During the early history of the congregation it was composed almost exclusively of Irish Catholics or their immediate descendants, and in my time numbered about forty-five families. The Brothers gave up the farm about the end of the year 1882, and it was attended once or twice in the month by the Benedictine Fathers from Carrolltown, some fifteen miles distant. At length the development of the coal underlying all that section of country, and the consequent construction of branch railroads, awakened the place to an extent, and introduced a mixed population of miners; and a resident pastor was appointed about the vear 1904. But it is time to return to Father Carroll.

About the beginning of the year 1858 Father Hackett, of St. James', West End, Pittsburgh, exchanged places with Father Carroll, who became pastor of that congregation and Crafton. During his pastorate he enlarged the church at the latter place, adding perhaps 25 feet to its length, but the exact date has not been learned. built a frame addition to the former edifice, but neither can the date of that improvement be fixed. After a pastorate of twelve years he was transferred to St. Andrew's Church, lower Allegheny, February 2, 1870, and was succeeded by Rev. F. L. Tobin, deceased, up to that time assistant at St. Patrick's, and later Rt. Rev. Mgr. Tobin, V. G., of St. Mary's, Forty-sixth Street, Pittsburgh. It has already been stated that the borough of Manchester was laid out by John Sampson and others in 1832, and incorporated into Allegheny City March 12, 1867; and Allegheny was united to Pittsburgh, forming the North Side, November 18, 1907. It has also been noted that St. Andrew's Church was formed from St. Peter's, by Father Mullen, later Bishop of Erie, who dedicated December 20, 1863, a small brick structure. It was attended from the parent church until February 1, 1866, when it became an independent congregation; the surrounding portions of the city becoming as one of the leading priests of the diocese of Pittsburgh. He was succeeded by the present pastor, Rev. Patrick J. Quilter.

#### REV. JOHN HACKETT

Rev. John Hackett was born in the parish and near the town of Clonmel, County Waterford, Ireland, in 1830; and having about finished his studies at the missionary college of All-Hallows, he came to Pittsburgh, where he was ordained with Rev. Matthew Carroll, just noticed,

November 25, 1855. For nearly two years he resided at the cathedral and ministered to the little congregations of St. James', West End, Pittsburgh, and St. Philip's, Crafton; but in November, 1857, he was appointed chaplain of St. Xavier's Convent and Academy and pastor of the incipient congregation at Latrobe, with his residence at the former place. He remained there, however, only a short time when he was named pastor of St. Patrick's Church, Cameron Bottom, Indiana County; and in September, 1861, he was transferred to Wilmore, to succeed Rev. Thomas Walsh. After presiding over this congregation for nearly seven years, he was appointed to Freeport in the latter part of July, 1868, to succeed Rev. R. Phelan, who was sent to St. Peter's, Allegheny. Before his departure Father Phelan had secured from the Soda Works Company of Natrona a lot on which he was preparing to put up a church at the time of his promotion. Father Hackett built it, and it was dedicated under the patronage of St. Joseph, August 22, 1869. I celebrated the Mass, it being the second Sunday on which I offered up the Adorable Sacrifice.

### NATRONA

About the year 1852 a number of capitalists under the firm name of The Pennsylvania Salt Manufacturing Company built extensive works on the west bank of the Alleghenv River 23 miles above Pittsburgh and 5 below Freeport, for the manufacture of salt and other alkalis. A village soon sprang up around the works, which was at first called East Tarentum, and later Natrona, but which was long known simply as "The Soda Works". Among those employed was a number of Catholics who first heard Mass at Freeport, coming up in a boat on the canal; but later they began to assemble in one of their houses, the priest from Freeport saying Mass for them on two Sundays in the month. congregation became independent in the latter part of 1883. was opened, and a larger Church was built, and was dedicated by the Vicar-General, Very Rev. E. A. Bush, April 26, 1896, the Mass being celebrated by the writer who had said the dedication Mass of the first church nearly twenty-seven years before. He had also visited the church while pastor at Freeport during the first half of 1873.

Having been so long accustomed to the mountain country, Father Hackett longed to be there once more, and requested the bishop to appoint him to the first vacancy that might occur. He was accordingly named pastor of St. Aloysius' Church, Summit, early in November, 1869, and was succeeded by Rev. James Holland, who later joined the Society of Jesus, and died at Denver a few years ago. Here Father Hackett labored with his wonted zeal for about nine years, but toward the end of that time began visibly to decline; and on October 31, 1878, he was suddenly taken sick with cerebro-spinal meningitis, and died on the afternoon of November 4, in the 49th year of his age and near the completion of the 23rd year of his priesthood. His remains were laid to rest in the cemetery near by, and he was succeeded by his nephew, Rev. Thomas Davin. Father Hackett was above medium height, was very unassuming in his manner, and wholly devoted to the welfare of his people; while the simplicity of his character and his clerical bearing endeared him to all with whom he came in contact. Population 4,000.

### REV. THOMAS RYAN

The vocation to the sacred ministry was late in manifesting itself in this devoted priest; or if not, the opportunities for cultivating it were slow in presenting themselves. He was born in County Tipperary, and probably in the town of Nenagh, Ireland, about the year 1806. Little is known of his early life except that he was a tutor in a private family, after he had made sufficient progress in his studies; how long he held that position it is impossible to say. As little do we know of the institution in which he made his studies, or at what time he came to the diocese but it was some time before his ordination, which took place at the cathedral on May 25, 1856. He stopped at the cathedral for a time attending out-missions, among others the little church at Greens Springs, or Tarra Hill, across the river from Braddock; and later when the seminary was removed from the Summit to Glenwood he taught there, at the same time continuing his missionary labors. But when Father M'Cullagh died he was appointed his successor at the Summit, September 20, 1859. A temporary church had been built at Gallitzin, three miles north of that place, on the mountain top, and almost directly over the tunnel of the Pennsylvania Railroad, which was attended from the Summit for a number of years. But the congregations of both places continuing to increase, it was found necessary to appoint an assistant to the pastor in 1863; and in the fall of 1869 it was deemed expedient to form Gallitzin into a separate parish.

### GALLITZIN

The town of Gallitzin takes its name from the illustrious prince-priest Demetrius A. Gallitzin, a sketch of whose life has already been given. The Pennsylvania Railroad, leaving Altoona passes up the mountain on the north side of Blair's Gap, and in a little less than twelve miles, making to the top an ascent of 983 feet, and crosses the mountain through a tunnel at an altitude of 2,161 feet above the mean level of the Ocean. It was fitting that this village should be named after the eminent missionary who spent forty years of his useful and laborious life in its immediate surroundings; not only that his name might be handed down to posterity, but also that it might be daily heard by travellers from all parts of the world. Population 3,504.

St. Patrick's Congregation, for the church had been dedicated to Ireland's apostle, continued to increase both from the presence of many persons employed by the railroad company and from a large influx of coal miners engaged in the extensive mines in the vicinity. An addition was built to it in 1869 doubling its seating capacity, which was dedicated by the bishop on September 12 of the same year. Here the good pastor kept the even tenor of his way, in summer enjoying the extensive prospect which the mountain top afforded in every direction, and in winter keeping clear of the storms without as far as duty would permit. On the death of Rev. John Walsh of Altoona, he was appointed to the vacant pastorate in July, 1880; but neither he nor his predecessor was made vicar-forane of the mountain district, by Bishop Tuigg, a position which he had held for many years.

The following account of the labors of Father Ryan at Altoona and his death is taken from St. John's Quarterly, and was written by Rev. Morgan M. Sheedy: "The congregation had grown to large proportions, and with this growth came larger responsibilities and larger demands on the pastor. It was found that one priest was not enough to attend to the spiritual wants of the people; accordingly a second assistant was assigned to St. John's during the pastorate of Father Walsh. And this arrangement has continued down to the present time, notwithstanding that a little later than the period of which we are writing two parishes were cut off from St. John's. It was thought that a younger priest might be chosen because of the great work to be done in the congregation that now numbered three or four thousand souls. There was some disappointment, therefore, when toward the end of July, 1880, it was announced that Father Thomas Ryan, of Gallitzin, was named pastor of St. John's. The appointment turned out to be in many respects an excellent one. Whilst Father Ryan was quite old, not far short of seventy years at the time, he was quite active and vigorous and in the enjoyment of perfect health. He was a splendid priest and most excellent pastor. \* \* \* His pastorate covered a little more than three years. But in that brief period he did great work in building and equipping the present magnificent school building for the education of the boys of St. John's, the estimated cost of which was \$40,000. Nowhere in the State is there a more substantial schoolhouse, nor one better adapted for its purpose than St. John's. \* \* \* Nor was Father Ryan less zealous and active in the discharge of all the other duties of pastor. \* \* \* He never spared himself." Having labored in the congregation for a little more than three years, he succumbed to the weight of years and toil, and rested from his labors in the sleep of death October 17, 1883, in the 77th year of his age, and the 28th of his priesthood. His remains repose in the cemetery at Gallitzin. He was succeeded by Rev. E. A. Bush of Loretto.

### REV. DENIS KEARNEY

Rev. Denis Kearney was born in County Carlow, Ireland, May 1, 1827, and having made his elementary studies in the schools of his home, entered the missionary college of Carlow, from which institution he was ordained with his brother Jerome, June 15, 1856, both having been previously adopted by the diocese of Pittsburgh, where their older brother James, already noticed, had labored before them. The two brothers came to Pittsburgh the following September, where Father Denis served as assistant at the cathedral, till May, 1859 when he was appointed to the Washington County Missions, which then included the whole southwestern corner of the State. Having labored successfully in this extensive field, he returned to the cathedral and was transferred to Elizabeth in November, 1861, which mission also included Monongahela. One of his first acts was to buy a brick house near the church for a residence, the congregation not having one before that time; and also a small tract of land for a cemetery. By this time the Catholics of Monongahela had so far increased as to render a church necessary, and Father Kearney undertook it in the summer of 1865, the cornerstone being laid by the Bishop August 13, of that year. It was dedicated

some time in the following year under the title of the Transfiguration, and was the exact counterpart of that at Elizabeth. It has just been replaced by a more imposing edifice, dedicated February 22, 1908.

Having remained at Elizabeth till about the close of the year 1867, he was transferred to Sharpsburg, and was succeeded by Rev. William F. Hayes. In 1869 he built a neat, brick residence, and about the same time put up a small, brick school, sufficient for the needs of the congregation. He also bought a lot as the site of a convent, but the



REV. DENIS KEARNEY

times did not favor the undertaking. A more important work soon lay before him. The church became incapable of accommodating the growing congregation, and in 1873 he commenced the erection of the present large and elegant church, the corner-stone of which was laid by the bishop May 4th of that year. It was built around the old one, which was left standing for the accommodation of the congregation as long as possible; and when finished, was dedicated July 19, 1874. In April, 1876, after the consecration of Bishop Tuigg, he was made rector of the cathedral, being succeeded by Rev. George S. Grace, and soon after in connection with this, also chancellor of the diocese. The management of the finances of the place and the other temporal duties

devolving upon him were more than sufficient to engage any person's attention at that time, to say nothing of the spiritual concerns of the congregation, but he devoted himself unsparingly to the task before him.

In July, 1888, Father Kearney exchanged places with Rev. Stephen Wall, till then pastor of St. Patrick's Church in the city, where his long and laborious career was destined to close. The congregation being the oldest in the city, was by this time well supplied with all necessary buildings; but the general administration of the spiritual and temporal affairs was more than sufficient to tax the energies of a person of Father Kearney's years, and soon his health began to decline, although he continued to discharge the duties of his office, for about ten years, till he was forced to give place to another. Fortunately for him his nephew, Rev. William Graham, then pastor of Latrobe and now his successor at St. Patrick's, was named his assistant, and practically the rector of the church in 1898; and Father Kearney was permitted to pass the closing years of his life in a rest from labors which he had never before experienced, and which he would never before have enjoyed. he closed his long, laborious and fruitful career on the early morning of April 28, 1903, having just completed 76 years, and being in the 47th year of his priesthood. His remains were laid to rest in Calvary Cemetery, by the side of his brother Rev. Jerome, who had preceded him some twelve years.

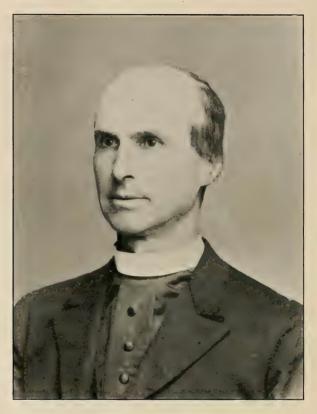
Father Kearney was of medium height, well proportioned; was zealous, energetic and courageous, a stranger to rest or vacations; and very strongly attached to his own views and opinions, but tolerant of the views of others. Wherever he labored he left a name that will always be held in veneration.

#### REV. JEROME KEARNEY

Rev. Jerome Kearney, a brother of Father Denis, just noticed, was born in County Carlow, Ireland, March 16, 1831; and after attending the elementary schools of his native place, entered Carlow College, where he made his higher studies with his brother, and was ordained on the same day, June 15, 1856. He came to America and to the diocese with his brother the following September, and was soon after assigned to the Washington Mission, but at the end of a few months was recalled to the cathedral. On May 5, 1858, he was appointed pastor of the church of the Holy Family, Latrobe, being the first resident pastor; but like his predecessors retained the chaplaincy of St. Xavier's Academy and convent till September, 1861.

Soon after his arrival Father Kearney built a brick residence for himself, and in 1861 a frame schoolhouse and opened a school with a lay teacher. On February 4, 1863, the congregation sustained a severe loss in the almost total destruction of the church by a severe storm; but it was immediately rebuilt and extended twenty feet in length to accommodate the increasing congregation, the dedication taking place September 6th of the same year, the congregation in the meantime hearing Mass in the school. In April, 1868, the pastor secured the service of the Sisters of Mercy from St. Xavier's as teachers of the school, but they

were obliged to come daily from there till a brick convent was built for them some time later. In 1873 the frame schoolhouse was replaced by one of brick, much larger, in which a hall for society and other congre-



REV. JEROME KEARNEY

gational meetings was provided; and in December of the same year Father Kearney purchased a few more acres of ground, which proved to be a very valuable acquisition.

### NEW DERRY

The Northern, or "Clay" turnpike from Philadelphia to Pittsburgh parted with the main one, by way of Lancaster, Harrisburg, Carlisle, Bedford, etc., and passed up the Juniata River from its junction with the Susquehanna, by way of Huntingdon, Hollidaysburg, the Summit, Ebensburg, etc., to a point just east of Wilkinsburg where it joined the other, and continued to Pittsburgh. An Irish colony settled on and near it at an early day, and founded the village of New Derry, some six miles northeast of Latrobe. As early as 1821 Rev. Terence M'Girr built a log church in the country about three miles north of New Derry, which was dedicated under the title of Our Lady of Mount Carmel, and is still standing. It was at first attended from Sportsman's Hall, but when Blairsville was separated from that place, it was attended from there.

In time, however, New Derry became more central and in 1856 the Benedictine Fathers built the present church there which is dedicated to St. Martin; and since that Mass was then said only occasionally in it for the accommodation of the aged or infirm of the section, but has been discontinued for some years. In 1861 the congregation of New Derry was placed under the jurisdiction of the pastor of Latrobe, who from that time celebrated Mass in both places each Sunday, until the fall of 1873 when St. Martin's became an independent parish, and Father Kearney confined his labors to the increasing congregation of Latrobe.

On the withdrawal of Rev. James Treacy from St. Bridgid's Church, Pittsburgh, at the end of 1877, Father Kearney succeeded him December 6th; and this was destined to be the closing scene of his long and fruitful labors. He was succeeded by Rev. James Holland, who a few years later joined the Jesuits, as we shall have occasion to remark. The country was by this time beginning to recover from the financial depression from which it had so long suffered, and in a comparatively short time Father Kearney had the affairs of the congregation well in hand. About two years later he built a brick residence, the pastor up to that time having lived in a rented house. Additions and other improvements were also made to the school as necessity required; and though a considerable debt still remained to be liquidated, it ceased to be a heavy burden. But the arduous labors of his early missionary life began to tell on the pastor, who, though a healthy, was never what could be called a robust man; and neither rest nor the skill of his physicians could succeed in restoring his health. After suffering for many months, he calmly expired on the 16th of July, 1891, in the 61st year of his age and the 36th of his priesthood. His remains were laid to rest in Calvary Cemetery, Pittsburgh; and after a few months he was succeeded by Rev. John C. Bigham, of New Brighton.

Father Kearney was above medium height, slender and erect, rather punctilious, and so orderly in everything that he was something of a stickler for trifles; but maintaining very strictly the dignity of his sacred calling, and uniting in himself in a high degree the faculty of managing very successfully both the temporal and the spiritual affairs of his congregation. His name will ever occupy a prominent place among the priests of the diocese.

## REV. JAMES KEOGH, D. D.

The subject of this sketch was a man who for mental endowments had few equals in the Church in the country. He was the son of Martin Keogh, was born at Enniscorthy, County Wexford, Ireland, February 4, 1834, and came to America with his parents in 1841, making his home for a time in Cleveland. But the family soon removed to Pittsburgh, where young James, a prodigy even in childhood, attracted the attention of Bishop O'Connor, while an altar boy at the cathedral. He availed himself of the limited advantages which the schools then afforded in the way of Catholic education, in which he was encouraged and assisted by the bishop; and at the age of twelve years was sent to the seminary, where he soon stood at the head of his class in every branch. So brilliant were his talents and so exemplary his conduct, that the bishop determined

to send him to the college of the Propaganda at Rome, where he would have ample opportunity for the development of his natural abilities. It is said that on his first meeting with one of the high officials of that noted institution the latter was struck with wonder at his ability, readiness in answering questions and manly bearing, and remarked to the Prefect of the college, "That boy from Pittsburgh can look through you". It is needless to say that his progress was rapid and his work thorough. No better evidence of his extraordinary talent and the use he made of it could be afforded than the "defence" which he made in philosophy on the 21st of August, 1851, when he had been in the college little more than a year and a half, and when he was only seventeen and a half years of age. Commenting on this defence The Pittsburgh Catholic says, and the remarks were most probably written by Bishop O'Connor— "He sustained nobly 120 propositions from the whole course of philosophy, and embracing the most important points of logic, ideology, natural theology, psychology, cosmology, as well as ethics, general and Professors from the Roman College, the Roman Seminary and the Ecclesiastical Academy, and others entered the lists against him. He acquitted himself most honorably, as we may learn from the fact that he received by the unanimous vote of the faculty the highest degree of the college in that department and a gold medal in the bargain, and he whom many of our readers remember as a little fair-haired boy who used to serve Mass so well in St. Paul's Cathedral is now, though not yet eighteen, Doctor of Philosophy in the Propaganda at Rome."

But however brilliant his defence on that occasion, it was eclipsed by that in theology, which occurred on the 19th of November, 1855. This was said to have been the most remarkable that took place in the Propaganda since that of Cardinal Cullen, in 1828, and that of Bishop O'Connor five years later. The Civilta Cattolica, the leading Catholic paper of the world, referring to this event in an article translated and published by The Cincinnati Catholic Telegraph, after complimenting the Propaganda in the fulsome courtier language of the Old World, on its prosperity, etc., continues: "On the 19th of November we witnessed a proof of this prosperity in a public defence of theses selected from history and dogmatic theology, by James Keogh, of Pittsburgh, in the United States of America. The theses themselves are a proof of the high grade of studies in the college; the answers of the youthful defendant showed an extraordinary talent, and were evidence of energetic and persevering study of his subject; and the noble assembly of the most learned and dignified personages of Rome shows the interest felt by all ranks in this well-conducted institution. Of the 317 theses, 103 were from ecclesiastical history, the remaining 214 from dogmatic The historical theses involve the great controverted points of history regarding the authority of the Holy See, questions of simple or dogmatic facts; and they show, besides a wide comprehension of an immense subject, the depth and solidity of the study of history. The dogmatic propositions are divided into five parts: Of God and His attributes, of the Divine Trinity, of the chief prophecies concerning the Messiah, of the Incarnation of the Son of God, of the Sacraments of the New Law—and evince correct apprehensions, a sound judgment, and vast knowledge of theological science. This, however, is the merit

of the faculty of the Urban College. The merit of the young student, but twenty-one years of age, consists in his great advancement in these studies. In the exhibition of the 19th, both morning and evening, he showed himself able to catch at once the most difficult objection, to grapple with it, and not only to solve it but make it a text for a brief but conclusive confirmation of his thess. Some of the most learned and dignified persons in Rome, some by invitation, some by choice, entered the lists with the youthful champion, and were delighted with the readiness, the clearness, the profoundness shown in his answers to the well proposed objections.

"As to the assemblage that gave such éclat to this exhibition, it is enough for us to say that rarely, even in Rome, where they are wont to be conducted with the greatest splendor, have we witnessed one accompanied with such magnificence. For, besides the very great number of the most learned and eminent Romans who were present, His Holiness Pope Pius IX. was pleased not only to accept the dedication of the 'public act' made to himself, but also to honor it by his presence in the afternoon."

Besides the degree of Doctor of Divinity, Mr. Keogh, for he was too young to be ordained a priest, received a large gold medal "for his talent and promptness, his extensive information and powerful reasoning", which was approved, as the program of the exercises says, "by the Holy Father Himself".

It was not till August 6, 1856, that Dr. Keogh was old enough to be ordained by dispensation; he was then raised to the sacred dignity of the priesthood by Cardinal Patrizi, and soon after set out for America, stopping a short time in Ireland, and arriving in Pittsburgh in November. At first he was assigned to the chaplaincy of St. Xavier's Academy with the additional care of the congregation of Latrobe, where he finished the church, which was dedicated under the invocation of the Holy Family, January 18, 1857.

# LATROBE

The town of Latrobe is situated on the Pennsylvania Railroad 41 miles east of Pittsburgh, and owes its existence and prosperity to that line. Before the railroad was built much of the property on which the town now stands was owned by a Mr. Kirk, who sold it to Oliver J. Barnes, a civil engineer in the employ of the railroad company, who, foreseeing that a town would likely be built there, laid out his property into lots, the plan being recorded May 28, 1851. The place was named after Benjamin D. Latrobe, a civil engineer, who had been identified with the Baltimore and Ohio Railroad and the surveying and building of the Pennsylvania Railroad, who was long a resident of Baltimore, and at one time mayor of that city. The town was incorporated as a borough May 24, 1854. It is connected with the little town of Ligonier, in the valley of the same name eleven miles up the Loyalhanna River, by the Ligonier Valley Railroad. Its first industry was a paper mill; but some years ago a steel mill was established there which is noted especially for the manufacture of tire for locomotive driving wheels. It is a flourishing place, has considerable trade with the surrounding country, and has a population of about 8777. The first Catholics of the town and surrounding country complied with their religious duties at St. Vincent's, which is about two miles distant; but in time, as we have just seen, a church was built for their accommodation in which undertaking Mr. David Williams was one of the most generous contributors of the little congregation. At the end of half a century the church was replaced by a stone edifice which is one of the most substantial and elegant in the diocese, the corner-stone of which was laid by the writer October 8, 1905, the dedication taking place December 15, 1907. The further history of the congregation will be treated of in detail in the course of this work.

Having remained till October, 1857, Dr. Keogh was appointed professor and vice-rector of the diocesan seminary which had just been transferred to Glenwood. When the rector, Father James O'Connor, withdrew to Philadelphia, as we have seen, Dr. Keogh was appointed to the vacant office, late in the fall of 1863. From about that time his health began to decline, so that his life was thought to be in danger several times; and besides he was convinced, like his predecessor and Father M'Mahon, that he was not wanted in the diocese. In addition to the other difficulties by which he was surrounded, he had his aged mother and sister to support out of the meager compensation which he received, and which was, but for the circumstances, a great humiliation for a man of his ability to accept. I have seen him stand at the window of his room with tears in his eyes, looking out at the laborers on the railroad, who with their picks and shovels earned as much as he whose talent and learning even as a youth, had electrified the profoundest scholars in Rome, and had won the commendation and praise of the Vicar of Christ himself. I was on many occasions in conversation with him, and had ample opportunities of knowing what I say. For a considerable time he wrote the editorials for The Pittsburgh Catholic, a position which he resigned in a card published in that periodical September 7, 1864.

Early in the summer of 1865 he withdrew to the Diocese of Philadelphia to join those who had gone before him; and was there appointed to the professorship of dogmatic theology, Hebrew, Sacred Scripture and rubrics in the seminary of St. Charles Borromeo. the Second Plenary Council of Baltimore convened on the 6th of October, 1866, he was appointed one of the secretaries, and his extensive learning was brought into requisition. It is said that one morning during the council, when the secretary was arranging the minutes of the previous session to present them when the Fathers should assemble, a large part of them could not be found; and that in his perplexity to know what should be done, Dr. Keogh came to his relief and dictated the entire missing part from memory so perfectly that none of the Fathers suspected the difficulty their secretary was in till the matter was made known after the close of the council. He was also instrumental in establishing The Catholic Standard, of Philadelphia the same year, and became its first editor, a position which he filled for two years when declining health forced him to resign it. His health continuing to fail, he was advised by his physicians to seek rest in the country, and he accordingly returned to the diocese of Pittsburgh where so many of his former pupils were on the mission, and retired to St. Augustine's, Cambria County, where, as his health permitted, he assisted the pastor.

But the hopes that were entertained for the restoration of his health were doomed to disappointment. At times he appeared to rally but it was only a momentary flicker of the expiring lamp; and, feeling that his end was drawing near he came to Pittsburgh in June, 1870, and stopped at the house of the Oblates of St. Charles Borromeo, in the East End, which Rev. Harmar Denny, later a Jesuit, and his near relation Rev. Pollard M'Morgan, were trying to establish. Here he termined his earthly career by a most edifying death on the 10th of July, in the 37th year of his age and at the end of the 14th of his priesthood. His funeral took place from St. Mary's Church, Forty-sixth Street, and his remains were laid to rest in the cemetery near by.

Dr. Keogh was above medium height and somewhat heavy and had a massive head and heavy black eyebrows; and when, as was his custom, he lowered his eyes to look at his class everyone felt that he saw through him; but there was, notwithstanding this, something in his look that inspired confidence and manifested the interest that he took in his class. They felt that when he began to speak it would be in kindly tones, and that he would clear up all their difficulties as few others could do and would unfold the subject of their lesson in a masterly and exhaustive manner. Naturally enough when he preached his sermons were on dogmatic rather than moral subjects; for he was not cut out for missionary work, and it would have been difficult for him to have accommodated himself to it. With the simplicity of a child and the intellect of a giant, and with very little administrative ability, he was a professor and hardly anything more. Put him in a chair of the ecclesiastical sciences in their highest branches, and he was at home; put him almost anywhere else, and he was at sea. He contributed a number of articles to the Catholic World magazine; but besides these and newspaper work he left no writings except a very few printed lectures. In the words of the Catholic Standard, "Dr. Keogh was a thorough scholar, an accomplished gentleman, and a great linguist. In society he was genial, and as a controversialist he was without a superior, so great and varied was the store of his knowledge."

### REV. PETER HUGHES

The subject of this sketch was born in County Monaghan, Ireland, about the year 1830, although the precise date has not been ascertained. Having prosecuted his studies to a considerable extent in the seminary of St. MacCartan, in the town of Monaghan, he came to the United States and was received into the diocese of Pittsburgh; but the seminary being then closed he entered that of Philadelphia, and having completed his course, was ordained at Pittsburgh, August 15, 1856. He remained at the cathedral as an assistant until October, 1859, when he was appointed pastor of Murrinsville; and at the end of about two years he was transferred to Huntingdon, which included a number of outlying stations the principal of which was the coal mining district of Dudley and Broad Top, some twenty-two miles to the south, being succeeded by Rev. Stephen Wall.

During the pastorate of Rev. Peter Doyle at Huntingdon he built a small frame church at the village of Dudley, about two miles from Broad Top, which was dedicated under the title of the Immaculate Conception by Very Rev. James O'Connor, then administrator of the diocese of Pittsburgh, October 30, 1859. One of the first cares of Father Hughes was to build himself a neat frame residence; and, finding the church too small, he replaced it by a larger frame one, which was dedicated September 18, 1864. In July, 1868, he was named pastor of the church at Wilmore, and was succeeded by Rev. William A. Nolan; but he remained there only till October, when he was appointed pastor of St. Thomas' Church, Braddock. For a time he lodged at the seminary or with a family in Port Perry, but in 1869, he built a brick residence. Soon the congregation began to increase rapidly owing to the building of the Edgar Thompson Steel Mills, so that he was obliged to enlarge the church for their accommodation. He also built a frame hall which he later fitted up for a school, and placed it in charge of lay teachers. But while he appeared to be in the enjoyment of good health he was rapidly drawing toward his end; and in the latter part of November, 1879, he was suddenly attacked with cerebro-spinal meningitis, and died on the evening of the 25th, in the 50th year of his age and the 24th of his priesthood. His remains repose in St. Mary's Cemetery, Pittsburgh. He was succeeded by Rev. M. J. Mitchell.

Father Hughes was above medium height and well proportioned, and was of a sociable disposition; and, though a scholar of only moderate attainments, he was very zealous and energetic in the discharge of his ministerial duties. He was a person of very positive views and convictions and rather aggressive, and was a strong asserter and maintainer of his rights.

## REV. PATRICK M. SHEEHAN

Rev. Patrick M. Sheehan was a younger brother of Rev. C. M. Sheehan, already noticed, and was born at Kanturk, County Cork, Ireland; but the date of his birth, the extent to which he pursued his studies in his native land, and the time of his coming to this country, are not recorded. The first mention I have been able to find of him is, that when the seminary was opened at the Summit, with his brother as rector, in the fall of 1856, he was one of the professors. His career from that time was checkered, and unfortunately not always up to the standard of his sacred calling, and it would gladly be omitted but for the very important legal points involved in one period of it, which, I feel, are of far too much importance in the Church's history in this country to be passed over in silence, and doomed to oblivion. When the seminary was transferred to Pittsburgh in 1857, he was sent for a time to Tyrone, where he appears to have remained till about the end of 1860. In 1864 the *Directory*, which was not published in 1862-3, gives him in the Washington County Mission where he was from August, 1862 till September 1863. In 1865, we find him as assistant at St. Augustine, Cambria County. He also served for a time, how long is not certain, as pastor of the congregation at Cameron Bottom, his last official duties being performed there in October, 1869; and with this his career ended in the diocese of Pittsburgh. And here I am called upon to deal with one of the most important legal cases that has ever come up in the history of the Church in this country.

I shall premise by stating that one of the principal points on which the litigation turned was postdated by a year. It is maintained

all through the action that Father Sheehan withdrew from the pastorate of the church at Cameron Bottom at the end of 1870. Now, I was appointed pastor of the church there in the beginning of that year, and arrived at the place on the 5th of January, remaining till the 21st of April, and he remained with a certain family of the congregation for some time after my coming. He was then absent from the diocese for a considerable time, as will appear. I shall not enter at length into the action of the lower court in the suit which he instituted against Bishop Tuigg for salary, because it was appealed to the Supreme Court of the State; but will only give a few points from which sufficient knowledge of the whole affair may be gathered. The history of the case, the testimony, pleadings and decisions are contained in a goodly volume of 568 pages, issued some time after, and now before me, entitled: "Compendium of Civil and Canon Law. Sheehan vs. Tuigg. The case excited no little interest and anxiety, not only among the clergy and the general public, but also among the highest ranks of the hierarchy in this country. The following is the decision of the lower court:

"By agreement of the parties, filed January 20, 1881, and a supplemental agreement, filed May 3, 1881, this case was referred to me, as Judge of the Court of Common Pleas No. 2, under the act of Assembly,

approved April 22, 1874.

"After hearing the parties, their proofs and allegations, and the argument of counsel, concluded May 24, 1881, and after due consideration thereof, I find for the plaintiff against the defendant, eight hundred dollars. I also find the facts in the case hereinafter stated; and herewith file my answer to the points by the counsel, with my decisions in the questions of law involved.

May 27, 1881."

J. W. F. White, Judge of Common Pleas No. 2.

The Hon. Edward M. Paxton, chief justice of the Supreme Court of Pennsylvania, in his "Opinion", filed November 20, 1882, says, in part: "The statute law of the diocese, as found by the learned court below, fixes the salary of a priest in charge of a parish at \$800 per annum, the amount claimed by the plaintiff. The court held that he could not recover this salary under the statute, but awarded him the sum of \$800 for three years under 'the common law of the Church which guarantees him a decent support'." Briefly reviewing the actions of Father Sheehan and Bishop Tuigg, which led up to the suit in the lower court, the judge continues:

"It appears from the facts found by the court that about the close of the year 1870, the plaintiff resigned the congregation at Cameron's Bottom, Indiana County, Pa., on account of ill health. The resignation was accepted by Rev. John Hickey, who was at the time administrator of the diocese. Subsequently Father Hickey gave plaintiff leave of absence until his health should be restored. He was absent until 1875, and returned to Pittsburgh in October of that year. Bishop Domenec was at that time bishop of the diocese of Pittsburgh. From 1875 up to the consecration of the defendant as bishop of this diocese some negotiations appear to have been going on with a view of assigning the plaintiff to some ecclesiastical duty. Nothing came of it, however, and after the date of Bishop Tuigg's consecration the plaintiff applied

to him by letter and otherwise for an appointment to a mission or congregation. This was refused by the bishop for the reasons (1) that the plaintiff was not a member of the diocese of Pittsburgh, but properly belonged to Allegheny, and (2) that the bishop was not satisfied of plaintiff's fittness for the charge of a congregation, and required some evidence on that point, especially of his deportment during his absence from the diocese. It appears that the bishop had evidence that during plaintiff's absence his course of life had not been regular." After this refusal of Bishop Tuigg the plaintiff wrote to Archbishop Wood, of Philadelphia, to intercede in his behalf, but without effect. He then went to Rome and made an informal complaint against the bishop. He remained in Rome until 1878. While there Bishop Tuigg received two letters from the Prefect of the Propaganda in Rome, in which reference was made to the plaintiff's irregular habits. The plaintiff left Rome in 1878, stopped a few days in London, landed in New York, where he remained for several weeks, and then went to his mother's in Virginia, where he resided until the following spring. He came to Pittsburgh in June, 1879, and made another demand on the bishop for work or support, and was refused. Whereupon he brought this suit against him, claiming three years' salary.

"The learned court found that 'The plaintiff was not tried and convicted of any charges or complaints against him; he was not removed from any mission, congregation or post; nor was he formally suspended from the office, functions, rights or privileges of a priest. He was simply denied an appointment to any work, on the ground that plaintiff was not a priest of the diocese, or if he was, he was unfit to have charge of a mission or congregation.'

"That the defendant acted in entire good faith and from conscientious motives is not only shown by the evidence but found by the court below. The learned judge says in the conclusion of his findings of facts. \* \* \* From what he knew, or had heard, he doubted his fitness for the charge of a congregation. He required evidence of his fitness, either by letters or trial in a religious house, before he would give him work or engage to support him; and the facts of the case justified these doubts and cautions.

"Under these circumstances is the bishop liable in an action at law to the plaintiff for his salary, or an equivalent in any way of support? The plaintiff alleges that the law of his church creates a duty from which springs an implied contract on the part of the bishop to support him as long as he remained a priest of the diocese, and was not convicted of any offence, or suspended from priestly functions. Is this position sound? The abvious test is to reverse the position and treat this as a suit by the bishop to recover damages from the plaintiff for failure to perform his priestly functions or any duty prescribed by his ordination vows. No one will contend that such a suit could be maintained. The plaintiff can lay down his office and its duties at pleasure. For doing so he could only be visited with ecclesiastical censure, and such punishment, if any, as the canons of the Church present. The bishop would have no remedy in the court of law. It will thus be seen that there is no mutuality.

"If we assume a contract relation between the bishop and the plaintiff it must be either that of principal and agent, or hirer and hired. This involves the right of either party to end the contract. As before said, the plaintiff may end it at pleasure and the bishop could have no remedy in damages. The plaintiff can have no higher right.

"The duty of the Church to support its priests must have some qualification even in foro conscientiae. The right to support may depend upon the manner in which the priest performs his official duties. and the nature of his walk and conversation in life. He may in many ways render himself unfit for his holy calling and vet avoid a conviction for crime, or perhaps removal from office. The usefulness of a priest may be destroyed, and yet he may truly say I have violated no law of the land or of the church. There must be discretion left somewhere to decide such questions, and we see no authority competent to do so but the bishop. To throw such a question into the jury box in a common law proceeding would be as novel as it would be unsafe. The bishop exercised his discretion in this instance, and the court below set his judgment aside. Yet upon the finding of facts by the learned judge the bishop was fully justified. If a priest by reason of his equivocal conduct becomes unfitted to perform his priestly functions it is difficult to see by what rule of ecclesiastical law he is entitled to a salary or support.

"It would be doing a wrong to the Catholic Church and degrade its priesthood from their high position were we to hold that the relations between the bishop and his priest was that of hirer and hired, of employer and employee. The moving considerations in such contracts is the pecuniary advantages flowing from the relation. When a priest dedicates his life to the church and takes upon him the vows of obedience to its laws he is presumed to be actuated by a higher principle than the hope of gain. Where he has an actual contract with his congregation or his bishop for a salary, it may be enforced as any other contract; but where he relies on the duty of his church to support him he must invoke the aid of the church if he seeks redress. The civil courts wisely decline to interfere in ecclesiastical controversies except where rights of property are concerned. \* \* \* We are of opinion that there was no such contract relation between these parties as will sustain this action.

This renders any further discussion of the case unnecessary.

The Judgment is reversed."

Some time after the legal proceedings were concluded Father Sheehan withdrew from the diocese, and died November 2, 1887, it is reported, in West Virginia.

## VERY REV. JOHN HICKEY, A. M., V. G.

Of the names contained in this volume there is none more difficult to sketch than the present subject; though not for want of data. Very Rev. John Hickey was born in the county and town of Kilkenny, Ireland, November 11, 1830, the older child and son, there were only two children, he and William, of Denis Hickey and Catharine Cody, sister of Rev. Joseph Cody, noticed in an earlier part of this work. Having pursued his studies to some extent in his native town, he came to the diocese of Pittsburgh, no doubt at the solicitation of his reverend uncle, in 1846, and some time in the following year entered St. Vincent's College, as a clerical

student, attaching himself at the same time to the diocese of Pittsburgh. But so little promise did he give that the bishop withdrew his patronage; and, on his uncle complaining in his perplexity and disappointment, and asking what he should do with the youth, he was told by that prelate to "make a plowboy of him". But young Hickey was not to be shelved



REV. JOHN HICKEY

so unceremoniously; and between private study with his uncle, working on the farm, and attending an academy in Freeport for some months, he put in the time till January, 1852, when he went to Mount St. Mary's College, Maryland. I have on more than one occasion heard him describe his trip over the mountains in that midwinter in the stage, and his suffering from the cold. But for him, it may be said once for all, there was no such thing as giving up; and during his whole life he never encountered a difficulty in any shape or from any source, but with the determination to come out first best. During the vacation of 1855, he prepared a class for confirmation of which I was a member, and received the first premium from him in catechism. Confirmation was administered

on the 25th of July. Having completed his course he was graduated with the degree of Master of Arts, and returned to Pittsburgh where he was ordained on the morning of August 15, 1858, after which he accompanied the bishop to the dedication of the second St. Patrick's Church, Pittsburgh, of which, as has been noticed on an earlier page of this work, he was destined to be the first assistant to the pastor, Father Garland. He returned, however, to Mount St. Mary's where he filled the position of a professor, doing missionary work on the Sundays in the surrounding mountain country for about a year, when he came back to his diocese and became a professor in the seminary, but assisting at St. Patrick's on Sundays till some time in the year 1860, when he retired from the seminary and devoted his whole attention to the parish in which he had previously been serving. In August, 1862, Rev. Richard Phelan, then pastor of Freeport and its numerous missions, paid a visit to his native Ireland, and Father Hickey was appointed to the vacancy for the time. Almost immediately the diphtheria appeared for the first time, and the new pastor, who had charge of Freeport, Kittanning, Natrona and the many blast-furnace missions and other stations, principally in the northeastern part of Armstrong County, a stretch of about thirty-seven miles along the Allegheny River, was in the saddle nearly three-fourths of his time; and it is a matter of astonishment how

he was able to endure it. But his missionary zeal and indomitable force of character were equal to the occasion. It was during this time, and at the end of that year, that in consultation with him, I settled the matter of my entrance into the diocesan seminary. On the 6th of January, 1863, he was named rector of St. Paul's Cathedral, to succeed Very Rev. Edward M'Mahon, V. G., Rev. Tobias Mullen, of St. Peter's, Allegheny, becoming vicar-general. A wider field was now opened to the energetic young priest, and the following pages will show in a measure at least how he cultivated it. His administration was not marked by any important event for nearly four years; but in 1866 the small organ of the cathedral was replaced by a very powerful instrument, which, at the time of its instalment, was one of the largest in the United States. The Franciscan Brothers withdrew from the boys' schools of the cathedral and were replaced by the Sisters of Mercy. But the most important undertaking of that year, and the source of untold trouble and expense, was the undertaking of the St. Paul's Orphan Asylum on Tannehill Street. Up to that time the orphans had occupied the old seminary building on the South Side, and a new and more commodious asylum was absolutely necessary. A plot of ground was purchased on Tannehill Street, near St. Bridgid's Church and the present St. Joseph's Protectory, for \$9636.10, which had to be graded off in the solid rock for quite a number of feet. But instead of going about the work in a proper business-like manner a contract was given for quarrying the stone, while the contractor, besides being paid for his work, was permitted to sell the stone for building purposes and make his profit off them. This matter will, however, be treated at length under the head of that institution; suffice it to state that, the corner-stone was laid on June 10, 1866, and the building was ready for occupation in the middle of December, 1867. Bishop Domenec complained, when the debt became a menace to the existence of the institution, that he had been deceived by the management, and he made the statement, among other places, in my church at the Point in my presence, which will be variously regarded by different persons.

On the 20th of May, 1867, the bishop set out for Rome to be present at the canonization of certain saints and to assist at the centenary of the martyrdom of St. Peter, matters on which no details are necessary, and returned in September of the same year. About this time Father Hickey turned his attention to the building of the two front towers of the cathedral. At the time the sacred edifice was built one of these had been raised to the spring of the roof, but nothing had been done on the other. In 1868 the rector finished one of them, and in the following year the other. They were built of brick with cut-stone trimmings, and rose to the height of 282 and 285 feet; and their fine proportions excited the admiration of all who saw them. That portion of the cathedral congregation lying in the Soho and Oakland Districts, out Fifth Avenue, some two miles southeast of the cathedral was detached in April, 1868, to form the parish of St. Agnes; and in November of the same year the Point was also cut off to form the congregation of St. Mary of Consolation, now St. Mary of Mercy, August 2nd. Very Rev. Tobias Mullen was promoted to the See of Erie, and on March 30, 1869 Father Hickey was appointed vicar-general and Rev. John Tuigg, of Altoona, was named vicar-forane of the eastern part of the diocese, or the mountain district. The last congregation cut off from the cathedral, or that could be cut off, was that of St. Malachy on the South Side, directly opposite the Point, which was organized September 26, 1869, Mass being celebrated for some months in a house fitted up for that purpose, and designated "The Shanties" by the people. A Church was undertaken however, soon after, the corner-stone being laid May 15, 1870, and the building dedicated September 24th of the following year, as will be noted in the proper place.

A little digression must be made here for a correct understanding of some points that are to follow. The war of the Rebellion which brought such loss of life and disaster to our country proved to be a great temporal benefit to Pittsburgh and its immediate vicinity. It was the "Golden Age" of Pittsburgh up to that time; and it is little wonder that not a few churchmen were caught in a trap, failing to realize the fact that the apparent properity must sooner or later come to an end. It has been stated that, when the episcopal residence was almost destroyed by fire in November, 1859, the administrator and the church committee, in the absence of the bishop, proposed to erect another at a cost of \$16,000; but upon the prelate's return, he refused his consent on account of the expense, and the debts that were then burdening the congregation; and was with reluctance induced to permit the part of the building not damaged by the fire to be refaced with new brick. It was not indeed worthy either of the diocese or of the bishop and his clergy, who were forced to content themselves with the most limited accommodations. It is doubtful whether an assistant in our progressive age would calmly reconcile himself to such accommodations as the Bishop enjoyed without a murmur for a decade and a half. the times, it is to be feared, move far more rapidly than the apostolic spirit, and are more imperious in their demands. Be that as it may, and all is now past, the time, it was thought, had at length come for the erection of a more commodious residence; and in the summer of 1872, plans were prepared on a grand scale for an episcopal palace, and work was begun on the excavation of the foundation which was altogether in shale and rock. A very heavy debt was still on the new asylum, the lowest interest on which was 8%. The towers of the cathedral had been completed with scarcely any collection of funds from the congregation; and their debt was added to what was already burdening that sacred edifice. It was announced from the cathedral pulpit that not a brick would be laid on the new building till it was paid for; yet the foundation was not excavated and the foundation walls built till recourse was had to a loan of \$10,000 from the banks, and was obtained only with the greatest difficulty. The cost of the building was estimated at \$92,000; but I know for certain that it had cost \$105,000, when it was merely under roof. The residence was finished and occupied in the middle of December, 1875. The debt on the three buildings, the cathedral, the orphan asylum and this residence was an immense burden; and it was never fully paid, nor could it have been with the most economical management for at least ten years, but that the property with the buildings was sold, as will be stated in its proper place, in the opening years of this century. Ordinary interest on loans was then nine and ten per cent, eight was low and twelve was not unknown; but before the panic when money could have been collected with little difficulty,

only insignificant efforts were made by the rector of the cathedral in that line. He had the unhappy faculty of getting deposits from members of the congregation and others, and dispensing with other efforts. He had also a three-fold influence over the bishop: he could either flatter him into consenting to an improvement; make it without consulting him, as he built the towers when the bishop was in Rome; or give the prelate to understand his services were indispensable, that he could not safely be either dispensed with or held in check. In a word, he knew and he made the bishop feel that he was equal to the situation. and that he himself only was. Father Hickey had enterprise without commensurate prudence, and a fascinating influence over the people without a clear foresight of what must follow the stilted condition of the country's apparent prosperity. Sufficient has been said to demonstrate this; but two points may be added: an episcopal residence better adapted to its requirements could have been built for less than half the original cost of the one which he put up; and the improvements on the cathedral, the building of the orphan asylum, which it is said cost \$160,000 and the residence, cost more in interest on loans and mortgages than their original contracts amounted to. I am far from being unacquainted with these matters, and could say much more if I deemed it advisable.

From the time the new residence was resolved on the bishop declared that he would never live in it; and on November 5, 1875, he set out for Rome, leaving Father Hickey administrator. The object of his visit was not known, and it is very doubtful if he gave the secret to any of his most confidential friends; and hence, when, in January, 1876, it was announced that the diocese had been divided and a new See erected with Allegheny as its episcopal city, priests and people were taken by surprise and found it difficult to credit the report. But further intelligence confirmed it. The diocese was divided, the See of Allegheny was established, and Bishop Domenec was transferred to the new See, the bulls for both being dated January 11, 1876. Many, both of the priests and people had long felt confident that a division of the diocese would take place in the near future, but did not look for it until the times should improve; and then they expected the line of separation would run as nearly north and south as possible, and Altoona would be the Now the seat of government was a surprise, and the dividing line was perhaps the most remarkable instance of gerrymandering that ever was known. But of this in its proper place. By bulls dated January 16, Very Rev. John Tuigg, of Altoona, was promoted to the vacant See of Pittsburgh. His consecration took place on Sunday, March 19th; and in the evening of the same day, Bishop Domenec took possession of the See of Allegheny. A season of deplorable troubles now set in, on three points: the question of societies, which has been sufficiently treated for our present purpose in the sketch of Father Treacy; the dividing line of the new See; and the adjustment of the finances of the orphan asylum, the episcopal residence, and the cathe-With regard to the division, the manner in which the boundaries were fixed was so manifestly unnatural and out of harmony with all geographical notions, that it was self-condemnatory. It took the principal higher educational institutions and the majority of the religious foundations into the new diocese, and left not only the diocesan institutions which were heavily in debt to the parent See, but also the vast

majority of the churches and institutions which were similarly indebted on the same side; and the two Sees were in the same county and within less than one mile of each other. So far as Father Hickey was interested. next and most important was the adjustment of the finances of the institutions referred to. It was long felt by many that these finances were seriously complicated, were not made public to a sufficient extent to disarm criticism, and were open to a charge of favoritism in the awarding of contracts, etc. With the transfer of Bishop Domenec the office of vicar-general, so long held by Father Hickey, became vacant; and it was not filled until years afterward when orders were received from Rome. The rectorship of the cathedral was also taken from Father Hickey soon after. And now commenced an inquiry into the administration of the finances which turned out like most such inquiries do, unsatisfactory and not free from disedification. It was not concluded till the end of some four years, but the result was never made public. In the meantime Father Hickey was placed on the defensive and was not engaged in ministerial work; the Bishop of Allegheny was induced, rather forced to resign, and the administration of the See was given to the Bishop of Pittsburgh, and soon the See of Allegheny was suppressed and the name dropped. As little will be said on all these points as the nature of our sketch will permit; but Father Hickey was forced to appeal to Rome, and he went there in person, remaining there for a time till he had, as was to be expected, settled his affairs so as to bring himself out first. As a diplomat he was so far superior to his opponent that there was scarcely room for a comparison. To be brief: he was permitted to retain his title of Very Rev., and was authorized to claim the first important parish made vacant in the diocese; but he was generous enough to decline at least two. At length he accepted the pastorate of St. Thomas' Church, Braddock, March 19, 1881, succeeding Rev. M. J. Mitchell, already sketched. Here he was destined to close his long and eventful career; and from this time we shall regard him simply as rector of the church just named.

The congregation of St. Thomas had long been in its infancy; but, thanks to the Edgar Thompson Steel Works, which was founded in 1873, and was constantly being enlarged, together with other smaller manufactories which were encouraged by it to establish themselves in the same town, the congregation had not only been growing itself, but a German Congregation had been formed a few years before the arrival of Father Hickey. An assistant had also been required from about the end of 1880. Soon after his arrival he undertook the erection of the present school and academy building, which, at the time of its completion was one of the largest and best of its kind in the diocese. But for a number of years the finances of the congregation had not been in as satisfactory a condition as could have been desired; and the enterprise of the new pastor urged him on without either carefully readjusting the past or providing for the liquidation of future debts; and affairs became complicated still more. Besides, his health had been seriously impaired by the labors and trials through which he had passed, and he was considerably past middle life; added to which he suffered much at times from swellings and ulcerations in his lower limbs, that interfered with the active life in which he had been schooled and to which he was devoted. The church was now becoming much too small to accommodate

the increasing congregation, and was besides, ready to fall from age and defective construction. A move was accordingly made to erect a more imposing edifice, plans were prepared and the foundations laid: but owing to various circumstances, it was thought more advisable to postpone the work to some future time; and it was accordingly discontinued. But the need for more ample accommodations was so urgent and the condition of the old building so threatening, that something must be done without delay. These circumstances were not unknown to Mr. Charles M. Schwab, the steel magnate, whose successful career was begun in Braddock; and, whether approached on the subject or not by influential friends there, he promised the congregation a church, because as he said, he owed them so much for their services in the steel mills and on other accounts. Work was accordingly begun in the year 1902; and on its completion, the church was dedicated on November 22, 1903. During its construction the people accommodated themselves as best they could in the school hall; for the new building occupied the site of the old one. It is a very imposing stone and brick edifice, with a seating capacity of perhaps one thousand; but stands low and cannot be seen to as good advantage as if it occupied a more prominent location. The cost was \$130,559, and was entirely defrayed by Mr. Schwab. Mr. Andrew Carnegie presented an organ which cost \$5355.00.

Advancing age and increasing infirmities were beginning to make serious inroads on the indomitable pastor; but he was possessed of a will that would not yield and of a physical constitution and frame that perplexed those who knew him best; and often when it was thought that he could not live more than a few days, he might be seen in a week walking the streets of Pittsburgh. Though he suffered excruciating pain for long periods together, he was never heard to complain, but always looked at the cheerful side of things. Nor did he speak harshly, seldom indeed at all, of those from whom he had had so much to suffer, and at times unjustly. His air was that of calm superiority. He took an active part, as opportunities offered, in public affairs, and his affable manner, his shrewd diplomacy, his vast and varied experience, and his love of being in the front presented occasions which he seldom missed. But too public a life is generally dangerous ground, in which few escape

just criticism, and in this he was destined to have a share.

In time it became evident that his career was drawing to a close, though he would be active to the last, even when prudence would have dictated rest; and, after having passed successfully through several attacks of sickness in a comparatively short time, he attended a meeting of one of the organizations of the parish, on a cold evening in the early part of December, 1904, delivering an address of considerable length, which so far over-exerted him that he was immediately taken sick with pneumonia and confined to his bed. Hearing of it a couple of days after, I hastened to call on him, reaching his home in the forenoon of Monday, December 12th, to find that he had expired about nine o'clock that morning immediately before my arrival, early in the 75th year of his age and the 47th of his priesthood. Having been so often in extreme danger, his friends began to feel that he was possessed of such vitality that he could almost defy any attack of sickness, and they were in consequence, greatly shocked with the news of his death; and his loss was universally deplored. The funeral took place from the church on

Thursday morning, the Mass of Requiem being celebrated by the writer, Bishop Canevin preaching the sermon; and the remains were taken to the cemetery of St. John's Church, Clearfield, Butler County, where his parents also repose.

Father Hickey was a very tall man, slender but very muscular and capable of wonderful endurance; and, as we have in part seen, he was possessed of an indomitable determination and will that made him undertake every struggle with the leading resolve of coming out victorious, which he generally did; although it must be said with regret that some of his methods could not be approved in every detail. He was a born diplomat, and could be extremely gentle, or reserved, or stern, or affable, or distant as circumstances might seem to require. The general idea already given of the scenes and actions through which he passed, sufficiently shows this; and it would come out more clearly if details were presented. It is all but certain that his name was one of those sent to Rome for the vacant See of Pittsburgh, when Bishop Domenec determined to resign; certainly Father Tuigg was not that prelates choice, and his promotion may be attributed very largely to Bishop Mullen of Erie. Of the farm of about two hundred acres which he owned at his paternal home, he gave one half with its stock, building, etc., to the Sisters of St. Francis a few years before his death, for the establishment of a hospital for consumptives, on which is built a frame structure, known as the Hickey Hospital, which, though comparatively small as yet, is sufficient or nearly so for the number of patients so far received. Though some sixty miles from Pittsburgh, it is readily reached by the Buffalo, Rochester and Pittsburgh Railroad, Tenelton Station being only a few minutes drive from it.

After a short interval Father Hickey was succeeded at St. Thomas' Church by the present rector, Rev. Bobert M'Donald.

### REV. SUITBERT G. MOLLINGER

Although the memory of Rev. S. G. Mollinger, like that of many others, is rapidly passing into oblivion, his name and work, which attracted so much attention during the greater part of his priestly life, entitle him to a somewhat lengthy notice. In many respects he was a remarkable man; and as such, was differently regarded and judged by different persons. His father was a Protestant, and at the time of his birth, is said to have been prime minister to the King of Holland; though he was born in Mechlin, Belgium, April 1, 1830. The position occupied by his father is a sufficient guarantee that every apportunity was afforded him of securing a liberal education. Besides the ordinary branches which he would be expected to study, he devoted himself also to that of medicine. His entire course was made in the Old World, as far as can be ascertained, for little is known of his early life; and he is said to have come to America when he was about 28 years of age. But from what is known of his subsequent career it is almost certain that he must have come at an earlier day, as it is certain that he studied in at least one institution of learning in this country, and that he applied to at least three different religious orders or congregations for admission, and spent some time in one of them before he determined to devote himself to the sacred ministry in the ranks of the secular

clergy. At length he applied to Bishop Young of Erie and was received and ordained by him, although the date of his ordination is not preserved in the archives of that diocese. I have however, before me the copy of the faculties of that diocese granted to him, and presumably the first he received, which is dated April 39, 1859; and which would fix his ordination, if not on that day, at least a very short time before it, both on account of the scarcity of priests at that time, and also because Bishop Young was not a man to let anyone under him rest long on his oars.

Father Mollinger's first mission was at Brookville, the county seat of Jefferson County; and he made this the headquarters of his missionary districts as long as he remained in the diocese. The home congregation was not large, but it had a considerable number of outmissions, both in the farming districts and at the little blast furnaces which at that time dotted this and the adjacent counties. I was told by persons who were present on the occasion, that he once said Mass at a certain station in his district on a Sunday morning, and, in the absence of a conveyance, set out on foot with his satchel in hand containing the vestments and all that was required for the celebration of the Holy Sacrifice, and walked twelve miles, and it was a hot summer day, to Carr's Furnace for a second Mass. On entering the house of the person with whom he was accustomed to lodge, and where Mass was said, he was so exhausted that he fell unconscious on the floor, and it was a considerable time before he was restored to consciousness; but he celebrated the Mass and attended to such other duties as awaited him. At length he determined to withdraw from the diocese of Erie, a resolution which he carried into effect about the end of 1864, as it would appear, when he entered the diocese of Pittsburgh.

The first mission of Father Mollinger in the diocese of Pittsburgh was Wexford, a country village on the "old Franklin road", about sixteen miles to the north of the city. He had also to attend Perrysville, a village on the same road about midway between it and Pittsburgh.

## ✓ WEXFORD

Wexford is an old Catholic settlement, the first families who made their homes there being Germans of whose descendants the congregation is still principally composed. But why a settlement composed mainly of Germans should receive the Irish name of Wexford, has not been ascertained. Bishop O'Connor informs us that at the time of the erection of the diocese of Pittsburgh there was a small brick church and a congregation of about 250 souls. The site upon which the church was built was donated by a Mr. Shafer; but at what precise time or by whom the church was built cannot now be known with certainty. It seems most probable that it was built under the direction of the Redemptorist Father from St. Philomena's, Pittsburgh, both because they laid the foundation of by far the greater number of the German Congregations in and around Pittsburgh, and also the name, St. Alphonsus, and the date would seem to indicate that they built the church and had it dedicated in honor of their holy founder, who was canonized very shortly before, in 1839. The church was afterward blown down, as the bishop informs us in the *Diocesan Register*, and was replaced by the present

edifice also of brick; but all that we know of the date is that it was before that prelate resigned; that is, before the year 1860. The congregation was attended from Pittsburgh, Allegheny or Sharpsburg, with the exception of 1846, when Rev. James Reid, later of Beaver, was in charge. Father Mollinger was named the first resident pastor, as we have just seen, about the close of 1864, with the additional care of Perrysville. Here, after celebrating Mass for some time in a private house he undertook the building of a church, the corner-stone of which was laid by Bishop Domenec July 4, 1866, and the dedication took place on the 6th of October of the same year, when the little brick edifice was placed under the invocation of St. Teresa. After laboring in this field till June, 1868, Father Mollinger was transferred to the Church of the Holy Name of Jesus, Troy Hill, which was destined to be the scene of his most noted activity, and the place from which his name and fame spread over the greater part of this country and Canada. The church stands about half a mile back from the point of the hill which lies, as we have seen, between the Alleghenv River and Spring Garden Run, on the brow of the latter. The population of this section of the North Side is largely German and Catholic. Having formed a part of St. Mary's Congregation, Allegheny, the people began to think themselves strong enough to organize a separate parish. Father Stiebel, the pastor of the parent church, favored the undertaking; lots were secured in the spring of 1866, and the corner-stone was laid by the bishop on the 26th of August. The sacred edifice was planned on economic principles, the front being the church, while the rear, with the same extending walls and roof, was divided into two stories, the lower serving for school rooms and the upper fitted out as a residence for the pastor. The intention was that when the congregation should increase sufficiently to require the whole building for its accommodation, the partitions would be taken out of the rear portion, and the whole converted into a church. The school was at first in charge of lay teachers, but in time they were replaced by the School Sisters of Notre Dame, who still conduct it.

It was the earnest desire of Father Stiebel in founding the congregation on Troy Hill that it should become a place of pilgrimage; and, although he never thought well to give a reason for this, his wish was destined to be realized to some extent at least. Not long after his appointment to the pastorate of the church Father Mollinger placed a statue of St. Anthony of Padua in it, and devoted his energies to the propagation of devotion to this household saint. The people took to it with a good will, and under his enthusiastic leadership, it soon began to attract attention, and draw devout clients from far beyond the limits of the parish. He also began to collect the relics of saints, and in a short time had one of the largest collections in the country, which continued to increase till the time of his death, when it is said to have been one of the largest in the world. In time it grew to such proportions that it could no longer be accommodated in the church and his residence, and he built a spacious and elegant chapel for its reception on lots which he purchased in his own name, which was dedicated to St. Anthony of Padua, his favorite patron, to which they were removed, and where they The extent of the collection almost surpasses belief; and it was natural that some persons should express a doubt with regard to the genuineness of some of them. Considering the centuries that have

passed since many of the saints died, the number of places and hands through which relics so often pass, and other points relating to many of the relics of saints, it would be extremely difficult to affirm that every single one in so large a collection is genuine; but this is far different from making sweeping assertions. After years of acquaintance with Father Mollinger, I feel confident that no one who knew him would believe that he would allow himself to be imposed upon, or that he would fail to make use of such precautions as piety and prudence would suggest to authenticate the relics that came into his possession from time to time. Besides, he possessed special advantages for making such a collection, and the times were favorable. It is astonishing what a person can accomplish in any particular line if he devotes unremitting attention to it. We frequently find evidence of this in the most unlikely places. Father Mollinger's hobby, if you like the expression, was the collection of relics, and he was enthusiastic in working it. He was possessed of means; he was acquainted in Rome, and some of the principal cities of Europe; he had persons who were always on the alert for relics that might be secured; monasteries in Germany and parts of Italy were being stolen by the government, and their inmates with all the government did not see fit to confiscate, were being sent adrift; and the best opportunity that could be desired was presented for securing relics, second-hand books, etc. I myself bought a folio Bible printed by Anthony Koberger in 1478, at Nureburg, for forty-five dollars. In the light of these facts, it is not at all to be wondered at that Father Mollinger could have succeeded in collecting so large a number of relics. Many another person with his means, his enthusiasm and his opportunities could have perhaps effected as much.

In time the wish of Father Stiebel that Troy Hill should become a place of pilgrimage seemed to be approaching realization; the chapel became a center of attraction from far and near; and even before the building of the chapel, Troy Hill and Father Mollinger were well-known. It was not unusual for persons to come hundreds, and in some instances, thousands of miles to St. Anthony's Chapel, and more especially on his feast, when they could be counted by thousands; while on other days hundreds of visitors were not uncommon. It would be difficult to form a correct opinion of the occurrences in and near this chapel; and no opinion will be ventured, although I am free to confess that I, in common with many others both clerical and lay, was not a great admirer of all that transpired on Troy Hill. That extraordinary cures were effected is beyond doubt, but just by what agency they were effected I leave it to others to determine. They are simply matters of fact, and, like all such matters, must stand or fall according to the strength or the weakness of the evidence on which they actually or presumably rest. is, of course, no doubt that omnipotence can and does work miracles when, where and by whatever means it sees fit to employ; but it is equally true that people often attribute to supernatural intervention, that which is no more than the result of natural causes that are only imperfectly understood. External objects and ceremonies work on our faith, our imagination, our credulity, our will and heart; and it is very often difficult, and for the ordinary mind, impossible to determine just where to draw the line.

Father Mollinger made, as we have seen, a course more or less complete in medicine, and had a fair knowledge of diseases and their more common remedies; and being a man of enthusiasm, impulse and determination his manner would naturally have an influence on those who placed themselves under his direction. He was also a man of very strong faith, and he firmly believed that miracles should be performed in our day as they were in apostolic times. But in treating those who appealed to him he very often, and generally, mingled the natural with the supernatural. It was his custom to inquire carefully into each individual case, bless the afflicted either with or without a relic, require them to visit the chapel a number of mornings, commonly three, recite some prayers, and if non-Catholics, to abstain from meat on Fridays; and to these he would add some medicines to be used according to directions.

As a matter of course, persons visiting the chapel would make offerings; and some of these visitors being wealthy, frequently made very liberal donations. For this reason it was commonly supposed that the good priest was very rich, not a few placing his wealth as high as three million dollars. Doubtless he received a large amount of money, but he spent large amounts for reliquaries and the other expenses of getting his collection together; that he bought lots and built his residence at his own expense, and no one knows all the other uses he made of much of his means in the interests of charity and religion. But when he died, and many were anxious to learn the extent of his fortune, it was found that the highest estimate ventured by those who were in a position to know best, did not place it at more than \$75,000; and it is doubtful if it reached more than half that sum when a full settlement was made. The house and chapel were bought by the congregation; and the chapel is now opened on certain days, when Mass is said in it.

Some time before his death Father Mollinger found it necessary to get an assistant, who also acted as chaplain of the German Orphan Asylum near by for a time; but later he confined his labors to the congregation. During his whole priestly career Father Mollinger was a most indefatigable laborer in the cause of religion, and as he advanced in years he began to feel the effects of his early toils and privations. While his field of labor was constantly taxing his energies more and more, his health was beginning to decline, although the energy that had nerved him during life was loath to yield. But after a brief illness he was called from earth on Wednesday, June 15, 1892, in the 63rd year of his age and the 34th of his priesthood. He was succeeded by the late Rev. John B. Duffner.

Father Mollinger was nearly six feet tall, strongly built, but somewhat heavy in later years; his countenance indicated great force of character, and his disposition was impulsive and would ill brook opposition. The long heavy beard which he wore was calculated to add to the impression which his size and appearance would naturally make on the people who thronged to his chapel. He went little among his brethren in the sacred ministry, but those who visited him found him ever ready to manifest the true spirit of his high calling.

## REV. WILLIAM AMBROSE NOLAN

Rev. William Ambrose Nolan was born in County Wexford, another account gives Waterford-Ireland, in the year 1834, although the precise date has not been handed down to us, neither has the time of his coming to this country, nor the extent to which he had pursued his studies in his native land; all that I have been able to learn with certainty is that he completed his course in the seminary at Cincinnati, and was ordained there by the archbishop July 8, 1859. He assisted at the cathedral, Pittsburgh, for a time, and was then appointed pastor of the Washington Missions, from which he was transferred to Murrinsville, the date is uncertain, where he labored till February, 1863. He was then transferred to Sharpsburg, and having remained there till May, 1866, he took charge of the congregation at Braddock, though living at the seminary. But at the end of the following year he was transferred to Dudley and Broad Top. During his pastorate the congregation suffered a serious loss in the destruction of the church by fire November 28, 1869. He replaced it by a much larger one, which was dedicated July 21, 1870. In June, of the following year he was transferred to Carnegie, a town on the line of the Pittsburgh, Cincinnati, Chicago & St. Louis Railroad, eight miles south of Pittsburgh, where the Chartiers Valley Railroad branches off to Washington, Pa.

### CARNEGIE

About the beginning of 1894 the boroughs of Mansfield and Chartiers were consolidated under the name of Carnegie, in honor of Mr. Andrew Carnegie who, it is said, made a liberal donation to the borough treasury. The borough of Mansfield took its name from Mr. Mansfield Brown, the original owner of the land, or a considerable part of it, on which the town was built, and it was incorporated in 1872. In time an adjoining village sprang up and was named Chartiers from the creek upon which both are located. The place first owed its importance to the coal mines of the vicinity, and the presence of the railroads; but of later years it is a place of very considerable manufacturing

importance. Population 10,000.

Catholics were found among the first inhabitants of the town, who at first heard mass at Crafton; but in October, 1866, Rev. John O'G. Scanlon was appointed pastor of Washington, and the incipient congregation was attached to it. Realizing the future importance which the place was destined to attain, one of his first cares was to secure a site for a church, and to this end he purchased lots in the northern part of the town, then known as North Mansfield, on which a frame house stood. Rooms were fitted up in it for a temporary chapel, and he was named first resident pastor in June, 1868. But the new purchase was found to be too low and damp, and subject to inundation from the floods that at times occurred in Chartiers Creek, which flows through the town, and made it unfit for a heavy building; and besides, it was not central. He then bought another site at a short distance, which had a small brick house and a little frame storeroom on it that had been used as a storehouse for wool. This became a permanent chapel, and was dedicated by Bishop Domenec under the invocation of the Evangelist St. Luke, July 28, 1867, and was long known as "the Catholic Wool-house".

It was soon found to be too small to accommodate the increasing congregation, and an addition was built to the rear of it. But nearly all the objections could be made to this location that were urged against the other. Upon the death of Father Scanlon, May 8, 1871, Father Nolan was appointed his successor, who soon after assuming pastoral charge bought additional lots adjoining, and began work on the foundation of a new The result was a division in the congregation some favoring the present site, while others more wisely, insisted on the new building being placed in a more central location and on higher ground; and in consequence, work was suspended until harmony could be restored, the prerequisite for which was the transfer of the pastor to another field of labor and the appointment of a new pastor. Father Nolan was accordingly sent to Freeport, succeeding the writer July 8, 1873, and giving place to the late Rev. Peter F. May. While pastor of Freeport he continued, like his predecessors, to attend Natrona, and also built a small brick schoolhouse into which he transferred the little school which had for a few years been taught in a rented room. But the financial crisis set in almost immediately after the erection of the new building and he was forced to close the school, which was not reopened until a short time ago. About the beginning of June, 1876, he was succeeded by Rev. George S. Grace, and went West with a view possibly, of attaching himself to one of the dioceses of the upper Mississippi Valley. He returned however, at the end of a few months and was appointed pastor of St. Paul's Church, Butler, which was destined to be his last field of labor. The congregation was then small and it increased very slowly until a short time before his death, when the oil business began to infuse great activity and new life into the town and surrounding country. With the substantial financial assistance of a couple of wealthy members of the congregation a neat brick residence was built soon afer his arrival, and a little later a commodious and elegant brick school and convent were also erected into which he introduced a colony of the Sisters of Mercy from Loretto, who opened a school and academy. Having labored successfully in the parish till the early part of 1891, he was taken sick with the grip, which carried off several priests of the diocese about the same time, as will be seen, and died on the 27th of March, in the 58th year of his age and the 32nd of his priesthood. His remains were laid to rest in the cemetery of the congregation.

Father Nolan was a little above medium height, slightly heavy in later years, of a punctilious and rather pompous and domineering manner, though in a quiet way, which made his relations with his people at times, especially in his early years, inharmonious. But he was a learned and zealous priest and always ready at the call of duty.

### REV. FREDERICK SENECA

All the particulars that I have been able to learn of the early life of this priest are found in a couple of lines, quoted by Mr. Martin I. J. Griffin, in *The American Catholic Historical Researches* (October, 1907, p. 382), from *The Annals of the Propagation of the Faith*, (May, 1858), to this effect: "In 1857 Frederick Sénard, in minor orders, left All-Hallows College, Ireland, for Pittsburgh, in the United States." It seems evident that "Sénard" is an error for "Seneca". Father Seneca was ordained with Father Nolan, just noticed, July 8, 1859 and having

labored in the diocese at New Baltimore, Somerset County, St. Mary's, Chartiers Creek, and Holy Trinity, Pittsburgh, German Congregation, it pleased his divine Master to afflict him with such mental infirmity as incapacitated him for the duties of the sacred ministry; and he was sent to a proper institution where he was cared for till a few years ago, when he was called to his final rest.

### REV. JOHN DOMINIC ZWICKERT

The subject of this brief sketch was born in Grosseneder, canton of Warburg, Westphalia, Germany, July 3, 1833. Having pursued his studies in his native land and joined the Congregation of the Redemptorists, he came with a number of other novices to America June 18, 1851 and entered the novitiate of that religious order at Annapolis, Maryland. Later he was sent to their house of studies at Cumberland in the same state, where he finished his course and was ordained to the priesthood September 24, 1859. He remained there for about two years, as his name appears in the *Directory* in 1862. Some time after he withdrew from the Redemptorists, but just at what time and place it is impossible to say. His name does not again appear until 1868, when he was pastor of St. Mary's German Church, Brady's Bend. From there he was transferred to Rochester in February of the following year; and in January, 1871, he was named first resident pastor of Sewickley. Soon after his arrival he undertook the erection of a brick church to replace the little frame structure which Father Reid had built some years before, and which, besides being too small, was ready to fall. But scarcely had the new building been completed, and before it was dedicated, it fell to the ground, a complete ruin. This was attributed by some to a heavy wind storm, and by others to defective plan and construction; but it was most probably due to both. Nothing daunted the zealous pastor undertook the present large and elegant structure, which was finished in due time, but the date of its dedication, like almost every other date and fact connected with the church has not been preserved. In the summer of 1877 Father Zwickert was transferred to St. Mary's Church, Chartiers Creek (now M'Kee's Rocks). Here he led an uneventful life, except that he bought a large plot of ground at the mouth of the creek in the borough of M'Kee's Rocks on part of which the present church and parochial buildings now stand. It was a very good investment; for, besides the lots now occupied and others reserved for future needs, the congregation has sold a large number of building lots which materially assisted them in making improvements. Having remained till 1891, he was appointed pastor of the German Church of the Immaculate Conception, Here he occupied himself with the care of the congregation and making of such improvements as were necessary from time to time till advancing age admonished him that it was time for him to rest from his labors. He closed his long and useful career on February 21, 1913, in the 80th year of his age and the 54th of his priesthood. His remains were laid to rest in the cemetery of the congregation. Father Zwickert was of a retiring disposition and seemed to care little for the society even of his brother priests, seldom going among them. It is even said that he would conceal himself if he saw one coming and let it be inferred that he was not at home. Be that as it may, his life was full of good

works in both the spiritual and temporal orders, and his name will long be remembered in the field of his labors.

## REV. JULIUS KUENZER

The subject of this sketch was born at Lauda, Bavaria, July 20, 1834, was received into the Redemptorist Congregation, and having completed his course, was ordained to the priesthood, at the monastery of the order, then at Cumberland, Maryland, September 24, 1859. continued a member of the congregation, laboring wherever obedience called him, till some time in 1873, when he withdrew, being then it would appear located at their house in Pittsburgh, and joined the ranks of the secular clergy of the diocese. He was first stationed at Hollidaysburg where he remained till 1878, when he was transferred to St. Mary's, Pine Creek, Allegheny County, and after presiding over this congregation for about five years, he was appointed pastor of St. Agnes Church, Thompson's Run, in the same county. Soon, however, he was named pastor of St. Joseph's Church, Carnegie; but some time in 1888 was transferred to Perrysville, which was destined to be his last mission. During his labors he caught a severe cold which developed into pneumonia and terminated his life on the 6th of December, 1892, in the 58th year of his age and the 34th of his priesthood. His funeral took place from the church, and his remains were laid to rest in the cemetery near by. Father Kuenzer was of medium height and build; but, though fairly well versed in ecclesiastical knowledge, an impediment in his speech and an awkwardness of manner, prevented him from appearing to good advantage. Notwithstanding this, his zealous labors will long bear fruit.

### PERRYSVILLE

The little village of Perrysville is situated on "the old Franklin Road", about seven miles north of Pittsburgh. The first person who settled where the village now stands was Casper Reel, who built his log cabin in 1794. The Catholics who compose the little congregation heard Mass and complied with their religious duties either in one of the churches of Allegheny, or at that of Wexford some seven miles further north on the same old road; but in 1864 Rev. S. G. Mollinger was appointed pastor of Wexford with the additional care of the Catholics of Perrysville. It is probable that he offered up the Holy Sacrifice for them in a private house for some time; but be that as it may, he undertook the building of a church in 1866, the corner-stone of which was laid by the bishop on the 4th of July. It was completed in the same fall, and was dedicated by the same prelate on October 6th. It is a very small, brick building, but has accommodated the congregation up to this time, which is mixed, German and English. Father Mollinger was transferred to Troy Hill, Allegheny, in June, 1868; but the congregation has since had the advantage of a resident pastor. Owing to the growth of Pittsburgh in every direction, thanks to the many electric railways, Perrysville is looming up, and a new church will soon be demanded.

### REV. DANIEL DEVLIN

The family of which Father Devlin was a member gave two Priests and one Sister to the Church in this country. He was descended from Irish parents, who emigrated to this country some time before his birth

and settled on a farm a couple of miles southwest of Pittsburgh, where he was born September 12, 1836. Having studied the elementary branches in Pittsburgh, he entered St. Vincent's Seminary, Latrobe, where he completed his theological studies, in the meantime becoming a member of the Benedictine Order, October 17, 1858, receiving the name of Virgil. He was ordained to the sacred ministry November 1, 1859, and sent to a house of the Order in Canada, where he labored for a number of years. But preferring the life of a secular priest, he was permitted to withdraw from the order October 26, 1866, entered on the mission, and was stationed for a time at North Oakland. But failing health forced him to retire from active duties, and he returned to the home of his childhood, where he died of consumption November 28, 1870, in the 35th year of his age and the 11th of his priesthood. He was tall and slender, of a mild and gentle disposition, and not remarkable for energy, which was in part due to the condition of his health.

### REV. MARTIN MURPHY

The subject of this sketch was born at Ennis, County Clare, Ireland, October 30, 1832, and studied at All-Hallows, Dublin, and St. Sulpice, Paris, where he was ordained in June, 1860. Soon after he returned to All-Hallows and filled a professor's chair till 1870, in which year he came to America, arriving in Pittsburgh in July. For a short time he was assistant at St. John's Church, Fourteenth Street, South Side, and was then appointed pastor of the church at Huntingdon with its missions. He ministered to the congregation till November, 1878, when failing health forced him to give up so active a life, and he was made chaplain of St. Paul's Orphan Asylum, then in Pittsburgh. But his health continued gradually to decline till he was forced to retire to St. Francis Hospital January 29, 1894, where he lingered till December 18, 1897, when he calmly expired in the 66th year of his age and the 38th year of his priesthood. Father Murphy was tall and slender, and in the later years of his life very emaciated; but he was very learned, of gentle disposition, pious and full of zeal.

### FOURTH PART

# RELIGIOUS ORDERS AND CONGREGATIONS OF MEN AND WOMEN

### EDUCATIONAL AND CHARITABLE INSTITUTIONS

Inasmuch as many of the educational and charitable institutions of the diocese were founded and are still conducted by members of the several religious orders and congregations, it is thought most convenient to treat of both at the same time. Reference has been made to both of them in the course of this work, but it will be found advantageous to treat of them more in detail in this place. Their history, however, will only be brought down to the end of Bishop O'Connor's administration; that is, to the close of the year 1860, the period embraced in this volume.

### I. RELIGIOUS ORDERS OF MEN

## ST. MICHAEL'S PREPARATORY AND THEOLOGICAL SEMINARY

For obvious reasons the first place will be given to the diocesan seminary. Aware of the advantages of having the candidates for the sacred ministry trained under his immediate supervision, one of the first objects of Dr. O'Connor's solicitude was the establishment of a diocesan seminary. This was in accordance with both the spirit and the letter of the Council of Trent, and no less in harmony with the action of the majority of the prelates in this country, although the Church here was only in its infancy. The diocese of Pittsburgh, then including the diocese of Erie and more than half the diocese of Altoona, had a Catholic population of less than 25,000 souls. But this important matter seems now to be forgotten, or its importance underestimated, although the diocese, now only about one-third of its original size, has a population of about 480,000, and is in a first-class financial condition. We are now thirty-eight years and more without the most important institution of a diocese. Gigantes autem erant super terram in diebus illis. (Gen. VI, 4.) However humble the beginnings of "Old St. Michael's" were it was destined to be productive of incalculable benefit to the diocese. Early in the year 1844, the bishop assembled the students whom he had brought over from the Old World, together with a small number of home recruits at his residence on Smithfield Street, not far from the cathedral, under the presidency of Rev. Robert A. Wilson, D. D., (pages 196, 202). As this was meant to be only a temporary home, he resolved to build a seminary on the cathedral lot; but this idea was abandoned, and the students continued to occupy a part of the bishop's house; and when the new residence was built by the side of the cathedral, the students were housed in it. Here they remained for a time, and Dr. Wilson retired soon after from the presidency.

Some time after his arrival in Pittsburgh, Dr. O'Connor tried to induce the cathedral congregation to purchase a farm of about one hundred acres lying on the side and top of the hill on the south side of the Monongahela River opposite Pittsburgh, for which the Economites who owned it, asked \$1,000. But the congregation did not regard the matter favorably; and the bishop, knowing that it would be a profitable investment, bought it himself for something less than that sum. That he was not mistaken is evident from the fact, that after building lots to the amount of about \$100,000 had been sold, and after large lots had been donated to the orphan asylum, the Passionist Monastery and St. Michael's Church, the remainder was assessed by the city at \$162,000 immediately before the financial panic of 1873. Parts of it sold for as much as \$6,000 an acre.

A frame dwelling stood on the farm at the foot of the hill near the present St. Michael's Church, and this the bishop transformed into a seminary at the close of 1846 or early in the following year, and named Rev. Thomas M'Cullagh rector. (page 216) But failing health soon obliged him to relinquish the arduous duties connected with his office and the missions that he had to attend on Sundays on account of the scarcity of priests, and rest and recruit for a time. The seminary was then placed under the care of the Oblates of Mary Immaculate, November, 1848; but they did not succeed in laying a permanent foundation in the

diocese, and withdrew in the course of the following year. Rev. James O'Connor, brother of the Bishop, was then appointed rector. (page 237) Little change took place beyond a gradual increase in the number of students till the summer of 1851, when the institution had to be closed on account of the breaking out of the cholera with great violence in the The students were then transferred to other institutions; and in time, as will be seen, the building became a boys' orphan asylum. erection of the diocese of Erie, the building of the new cathedral, and the financial panic a little later, were unfavorable to the opening of the seminary or the assuming of any obligations that could be avoided. At length, however, after no little speculation as to the most suitable place, the seminary was located at the Summit, Cambria County, in September, 1856, under the rectorship of Rev. Cornelius M. Sheehan. (page 278) Here it remained for about a year, although the site was a most unhappy selection, the buildings very indifferent, the winter season extremely cold on the mountain summit, and the distance too far from Pittsburgh, 102 miles, not to mention other inconveniences. To secure a more fitting location a lot of ground consisting of about eight acres with a frame, summer hotel on it, and situated at Glenwood, on the east bank of the Monongahela River five miles from its mouth, was bought April 8, 1857, for \$6,600. After the building was fitted up and furnished, poorly enough indeed, the seminary was closed at the Summit and opened here early in September of the same year. Rev. James O'Connor was soon after named rector. A number of lay students were received for a few years to help support the institution; but that department was closed in the summer of 1863. It was in this humble institution that the writer made his studies, entering it February 2, 1863. And here we shall leave the seminary for the present.

# THE CONGREGATION OF OUR MOST HOLY REDEEMER, OR REDEMPTORISTS

(See pages 178, 179 and 180.)

The Redemptorist monastery attached to St. Philomena's Church, Pittsburgh, is the only house these good religious ever had in the diocese of Pittsburgh. Their history among us will be found in the account of St. Philomena's Congregation, and the other congregations which the Fathers organized from it not only in the city but also in the surrounding country.

### THE BROTHERS OF THE PRESENTATION

Having provided teachers for the girls' schools of the city by the introduction of the Sisters of Mercy, as remarked in the sketch of our first bishop, Dr. O'Connor turned his attention to the securing of teachers for the boys. While on his visit to Europe in 1845, he called at the city of Cork, Ireland, and applied to the mother house of the Brothers of the Presentation for a foundation for his diocese. His request was granted and a small colony accompanied him on his return to America. They took charge of the boys of St. Paul's School, and lived on the South Side not far from St. Michael's Church. But the time did not appear to have come for the Brothers to locate themselves permanently in this part of the country. One of them died, another returned to his

native island, and a third joined the Augustinian Order at Philadelphia and became a priest. At length, as if to show that divine Providence did not wish the foundation to be permanent, two of the three remaining brothers, Paul Cary and Francis Ryan, were struck by lightning, on the street July 2, 1848, as they were returning to their monastery after teaching Sunday School at the cathedral. Their death was most extraordinary. They had almost reached their home, when, as they were hastening along, one on each side of Mr. Horace S. Bowen, who carried the umbrella, it was struck by lightning, and both were instantly killed, while Mr. Bowen was unhurt. It must be accounted for by the fact that the staff of umbrellas was, at that time commonly made of cane, while the braces were of iron, and these last, being the better conductors, were followed by the electric current. Mr. Bowen, whose sketch will appear in the next volume of this work, latter on became a priest, and was long a professor of music at St. Francis College, Loretto. But one professed Brother and two novices now remained, and as these were not sufficient to continue the foundation, it was abandoned and no attempt has since been made to revive it.

# THE ORDER OF ST. BENEDICT ST. VINCENT'S ABBEY, COLLEGE AND SEMINARY

In addition to what has been said of the Benedictine Fathers and their work in this diocese (page 203), the following is taken by permission, from St. Vincent's College Journal for January, 1909. Having given account of the advent of the Order in this country, and the preference of Father Wimmer for St. Vincent's over Carrolltown, and the arrival of the little band at the former place, the article continues: "They found a large church 51½ by 87 feet, built of brick. This church must have been considered a magnificent structure in those days. It stands today and is known as 'Students' Chapel'. (It was in this church that the writer was ordained sub-deacon and deacon, December 17 and 18, 1868.) "There was a well built brick parish house 40 by 40 feet, which was occupied by four Sisters of Mercy and sixteen pupils, who were awaiting the completion of the now well-known St. Xavier's Academy, two miles distant. About four hundred feet east of it stood a long, narrow onestory brick schoolhouse, used as a residence by Father Michael Gallagher, the pastor, who remained till Father Boniface was able to converse in English with the parishioners. He willingly shared this with the newcomers. Several hundred feet north of the schoolhouse stood Sportsman's Hall, a long, narrow, log building, used as a residence by the farmer and his family.

"Monastic life began at St. Vincent's October 24, 1846, when Father Boniface invested the eighteen young men with the Benedictine habit. The winter was passed in pleasant seclusion \* \* \* all were busy, all were zealous. In the meantime the day set for Father Gallagher's departure had arrived. Father Boniface's missionary duties often took him away from home and he was forced to leave the Sisters and his spiritual sons without Mass. Martin Geyerstanger, (Fr. Charles), had completed his theological studies in Munich, and at Father Boniface's request, Bishop O'Connor elevated him to the priesthood, March 7, 1847. He was the first Benedictine ordained in the United States.

Father Charles became a very useful assistant and at once the work of the Benedictine Order in America began to expand. Father Boniface extended his labors to the parishes of Saltsburg and Indiana.

"The arrival of Rev. Peter Lechner, O. S. B., of Scheyern, on August 17, 1847, with twenty candidates and a purse of 5,000 florins, put new spirit into the community. Father Peter was a very able and ascetic man, well suited to become master of novices and professor of theology. The Sisters of Mercy had moved into their grand, new St. Xavier's, May 14th of that year. The parish house then became part of the monastery. Mr. John Showalter, the farmer, having sold his stock and implements to Father Boniface, vacated Sportsman's Hall, whereupon some of the brothers used that famous building as a dormitory. These small buildings afforded poor accommodations for the community of forty men, and Father Boniface was obliged to think of building. A brick yard was begun, a sawmill erected, stones were hauled, and trees felled. Preparations were made for a three-story brickbuilding 40 by 60 feet, to stand against the west gable of the parish house. The corner-stone was laid and the first building begun at St. Vincent's September 29, 1848. This building, though not completed, was occupied that winter. \* \* \* The first floor served as the monastery dining hall. Comforts and the luxuries, steam heat, electric light, running water, etc., were scarcely dreamt of in those days. The early Benedictines built only what absolute necessity demanded—they were satisfied with four walls and a roof. It is no wonder then that the snow often blew through the crevices and covered their beds.

"Many times have we been told that, although Cardinal Bedini, the papal nuntius"—he was only an archbishop then, had the best apartment available, when he visited St. Vincent's, December 1, 1853, he observed the stars in a clear sky through the cracks, on the cold December night. In spite of all the trials, hardships and sufferings those pioneer Benedictines had to undergo, they were strong and robust, for

many of them lived to a ripe old age.

"With the coming of spring, work began in earnest in the fields and all left whatever occupations they had to assist. Father Boniface was there too, not only overseeing the work, but taking a real, active part in it. \* \* \* Father Boniface's plan to open a college was not forgotten in the work of the early days, but he himself admitted that, on account of the hard times, want of proper accommodations, and scarcity of provisions, the beginning of the college in 1848 was a failure. The next year the college was formally opened with Rev. Thadeus Brunner, O. S. B., as first rector. There were only thirteen students, but five years later the register showed ninety. The Scholasticate was opened in 1851; the first scholastics were invested November 13. Two of these survive—Rt. Rev. Leander Schnerr, the present Arch-abbot of St. Vincent's and Rt. Rev. Boniface Krug, Arch-abbot of Monte Casino, Italy.

"St. Vincent's was made a monastery in a decree given in Rome July 23, 1848. This decree did not reach St. Vincent's till September, 1850. The same year Father Boniface appointed Father Benedict prior. He then made a retreat with his little community, and left for his old home in Bavaria. He received a most hearty welcome wherever he went. Many of his friends made generous contributions,

aud King Louis contributed 10,000 florins out of his own purse. Father Boniface arrived in America June 21st with twenty-one young men, who

wished to join his community.

"The college continued to increase, although the income seemed to decrease. That Father Boniface was fulfilling his original plan to raise up a native clergy, and that, in doing this, his charity was unbounded, can best be learned from his own words. He says: 'We have at present (1855-56) a total of one hundred students from whom we receive in cash \$800.00 an average of eight dollars a year for each student, whereas it costs us at least \$50.00 a year to keep them.' The students at that time must have been blest with good appetites, for when the crops failed in 1854", \* \* \* and 'dry summer, "and there was no grain, Father Boniface was forced to buy bread, and he says: 'We had to buy \$125.00 worth a week.' Notwithstanding many difficulties, St. Vincent's was prosperous. Im 1856, there were twenty priests, five clerics, thirty-two seminarians, twenty-two novices, seventeen scholastics and eighty-two brothers."

In addition to the care of the congregation of St. Vincent's parish church, there were in 1860, the following churches with small congregations, attended from the monastery: Indiana, Saltsburg, New Derry, Greensburg, Ligonier and Youngstown, and the convent and academy of St. Xavier's, of which one of the Fathers has been chaplain for more

than half a century. There was also a priory at Butler.

#### THE FRANCISCAN BROTHERS

#### ST. FRANCIS' COLLEGE, LORETTO

The cause of Catholic education was ever necessarily dear to the heart of Bishop O'Connor, and he spared no pains to place every opportunity for receiving it within the reach of the children and youth of both sexes of his diocese. The Sisters of Mercy, whom he had introduced in the beginning of his episcopate, were meeting with very encouraging success in the girls' schools, but the boys were not as yet so well provided The Presentation Brothers, who were destined to remain, as we have seen, for only a short time, were teaching a part of the boys, and the Benedictine Fathers were preparing to open a college at St. Vincent's for the higher education of such as could avail themselves of the opportunities which it would offer; but the bishop felt that still more could be done, even with the limited means at his command; and he resolved to introduce the Brothers of the Third Order of St. Francis into his diocese. Application was made to the Archbishop of Tuam, Ireland, at whose request the communities of Clifton and Roundstone gave six of their members to the new diocese, who arrived in Pittsburgh in 1847, and established their mother house at Loretto, where a part of the land left by the illustrious Father Gallitzin was transferred to them on certain conditions. They took possession of the buildings then standing on it, and commenced the erection of a monastery the following summer, the corner-stone of which was laid by the bishop on the 27th of August. The Order flourished, an encouraging number of candidates applied for admission, and the Brothers soon found themselves able to extend the sphere of their usefulness. A house was opened at Pittsburgh in the fall of 1848, and on the 4th of October the Brothers took charge of the boys' school at the cathedral. Later they also took charge of the boys' school of St. Peter's Church, Allegheny, which they conducted for many years. In 1849, or the year following, a number of the Brothers took possession of a farm near New Bedford, Lawrence County, and opened a male orphan asylum, an account of which will be found under the head of St. Paul's Orphan Asylum, later on. In 1852 the Brothers opened a house at Cameron's Bottom (page 290). The house in Pittsburgh was discontinued in 1866.

## ST. PAUL'S ACADEMY FOR BOYS

The Sisters of Mercy opened an academy for young ladies at their convent on Webster Street, Pittsburgh, in September, 1844; and one was opened for boys about the same time, under the direction of Rev. Tobias Mullen, later Bishop of Erie, under the title name of St. Paul's Academy for Boys, of which the Catholic Directory for 1845 says: "The usual branches of a Classican and English education are taught in this institution. 50 pupils. Rev. T. Mullen, Principal." It continued under the administration of Father Mullen until the arrival of the Presentation, when it was transferred to them, but it was discontinued in 1849 for want of sufficient patronage.

## THE DISCALCED CLERKS OF THE MOST HOLY CROSS AND PASSION OF JESUS CHRIST, OR PASSIONIST FATHERS

(See pages 192, 193.)

# II. RELIGIOUS ORDERS OF WOMEN - ACADEMIES

#### NUNS OF ST. CLARE

Early in the year 1828 Sister Frances Van de Vogel, a nun of the order of St. Clare, or Poor Clares, belonging to a rich Belgian family, arrived in Pittsburgh accompanied by another nun of the same order, and a Dominican Father, Rev. Vincent Raymacher, and perhaps a few other persons, and soon after bought a farm of sixty acres on the hill back of Allegheny, which has since been known as "Nunnery Hill". (page 87) They were canonically erected in the early part of May of that year, built a convent, which they named Mont Alvernia, and soon after opened

#### ST. CLARE'S ACADEMY

for young ladies. Father Raymacher was their first chaplain, but he withdrew before 1830, and was succeeded by Father A. F. Van de Wejer, of the same order, who remained until the house was finally closed. When the newly consecrated Bishop Kenrick visited the convent in company with Bishop Conwell, June 27, 1830, the community had increased to fourteen members; and the academy, although not enjoying the patronage expected, was still, considering the small Catholic population and the temper of the times, in a flourishing condition.

This was the only convent of the order in the United States at that time. A foundation was attempted at Georgetown, D. C., a number of years before, but it had now been abandoned for a long time. Another was established at Green Bay, Wisconsin, in 1830.

The nuns continued in their quiet and unobtrusive way to work out the object of their institute, and little is known of their history until the storm arose that was destined to result in their withdrawal and the sale of their property. This unfortunate event, which was painted at the time in the darkest colors by ignorance and sectarian bigotry, is simple in itself and not difficult to explain, although not a few in our day regard it as a blot on the pages of our early history. I have devoted no little attention to the question, and though all the particulars cannot be ascertained on account of the lapse of time, the scarcity of authentic records, the strife of parties, etc., a fairly reliable account can be arrived at. Bishop Kenrick deemed the matter of sufficient importance to publish a card, which may be found in the Cincinnati Catholic Telegraph August 28, 1835. There are two accounts which differ in certain particulars, though agreeing in the main. The first may be stated in these words: A young lady remarkable for the eccentricity of her piety, lived in Allegheny, and by visiting the convent became well-known to the nuns; and as it would appear, lived for some time with them. It seems also probable that she asked to be admitted into the community, but was not accepted. She then went to Wisconsin and taught school for some time near the convent of the order in that place, and was finally admitted into the community. In time she was sent to the convent at Pittsburgh, but not having the necessary letters she was not admitted. She then stopped with a friend until she could write for letters and receive them; but these did not secure her recept on, for Madam Van de Vogel was not aware that she had an ecclesiastical superior after the death of Father Maguire. The consequence was that Bishop Résé of Detroit, who held that office, interposed, and after inflicting certain censures on two members of the community, ejected all the nuns from the convent May 17, 1835, and sold the property. Madam Van de Vogel went to Rome, and the other members of the community, after remaining in a house in Allegheny for about two years, supporting themselves by needlework or on the charity of their friends, either returned to Europe or attached themselves to other religious communities.

The second account of the closing of the convent is taken from an old Latin document now before me, which is written in a spirit of opposition to Bishop Résé. This paper informs us that the convent was canonically erected in the beginning of May, 1828, and by a rescript of Pope Pius VIII. bearing date of October 14, 1830, was granted various privileges; and that it was forcibly dissolved by the agents of Bishop Résé on the 6th of July, 1836 and the inmates driven out, for the sole reason that the nuns refused to receive into their community a certain person named Clara who had left the convent three years before and had gone to that of Detroit. (The eccentric person mentioned in the other account bore, according to tradition, the same name.) The nuns maintained that the bishop had no authority to force them to receive the person in question, in the first place because he had not shown them his faculties and it is very doubtful what they were. And in the second

place, even if he had them, they were only for the convent in Detroit, and did not extend beyond the limits of his diocese without the consent of the ordinary in whose diocese he wished to exercise these powers. After some further reference to the conduct of the Clara already mentioned, the document goes on to state that Pius VIII. by a rescript dated October 14, 1830 gave the care of the cloister at Pittsburgh into the hands of Bishop Kenrick of Philadelphia, and he, in the exercise of that faculty, gave it to Rev. Charles B. Maguire by a letter of September 20, 1831. Not to delay in matters that do not bear very much on the case, Bishop Kenrick, by letters dated August 11, 1834, forbid any of the religious in the convent of Mont Alvernia to withdraw, or any of those from Detroit to be admitted without his special permission, as the decrees of the Council of Trent prescribed, etc. The students of Church history in this country are not ignorant of the fact that Bishop Résé himself was not without certain very peculiar eccentricities which became more pronounced only a few years later.

Slanderous stories were circulated by the sectarian and secular press and by certain ministers of the sects, and so damaging were some of these to the character of Rev. John O'Reilly, then pastor of St. Paul's Church that his friends had recourse to the civil courts for redress. They forced a certain preacher to publish a card retracting his slanderous statements; but this not proving satisfactory, he was obliged to publish another more explicit. Bishop Kenrick also published a card dated August 1, 1835, in which he states the cause of the closing of the convent substantially as given above, and vindicates the character of Father O'Reilly from the aspersions cast upon it. (Cincinnati Catholic Telegraph, August 28, 1835.) Father O'Reilly also published a denial of ten false statements contained in an article that appeared in The Conference Journal, a sectarian periodical August 27th (Ibid., October 2.) To these the physician of the institution, H. D. Sellers, M. D., a Protestant gentleman, added his statement in a card of August 1st, in which he vindicates the characters of all persons concerned, and denies the calumnies circulated against them. (Ibid., September 18.)

Thus ended the only attempt ever made to establish the Nuns of

St. Clare in Western Pennsylvania.

## THE SISTERS OF CHARITY

Toward the close of the year 1834 Father O'Reilly applied to the Mother House of the Sisters of Charity at Emmettsburg, Maryland, for a colony of their Sisters to establish a house in Pittsburgh; and his request having been favorably received, three Sisters left for Pittsburgh, January 17, 1835 (page 91). On their arrival he secured a house for them on Second Avenue, near Wood Street, which was then the resident part of the city, where they remained for a few years and at the same time took charge of the School at St. Paul's. And soon after they opened an academy for the more advanced pupils. When St. Paul's Orphan Asylum was opened, in 1838, as will be seen in its proper place, that incipient institution was also confided to their care. At the end of a few years, the date has not been ascertained, they procured a house on Webster Avenue, then known by the unassuming name of Coal Lane, where they took up their residence and lived during the remainder of

their sojourn in the city. But at length Pittsburgh was made an Episcopal See, and on the return of its first bishop, Rt. Rev. Michael O'Connor, from the Old World, he brought over with him a foundation of the recently established Congregation of the Sisters of Mercy. On their arrival they immediately gained the ascendency, as we shall have occasion to remark later on, as the proteges of the bishop, and the Sisters of Charity were recalled by their superior about the close of the year 1835, the immediate cause being a difficulty between the two communities of adjusting the matter of the division of the school and orphanage. During the ten years of their residence in Pittsburgh the Sisters of Charity effected great good, and lived in great poverty and privations. Their second coming, August 11, 1870, was as we shall see in its proper place, under more favorable circumstances, and destined to be permanent.

## THE SISTERS OF MERCY

The reader will remember that it was stated in the sketch of the life of Bishop O'Connor (page 200), that on his way back from Rome he succeeded in enlisting a number of the members of recently established Congregation of the Sisters of Mercy to accompany him to his newly erected diocese and engage in educational and charitable work. They sailed on the 12th of November, 1843, and arrived at Pittsburgh on the 3rd of December, the first Sisters of Mercy to cross the Atlantic Ocean. On their arrival they took possession of a House on Penn Avenue near Sixth Street known as Christie's Hotel, where they remained until 1848. On April 14th, 1844, they took charge of the girls' school of St. Paul's, in their new building adjoining the church, which was just finished at that time, and in September they opened St. Mary's Academy for young ladies. The other schools and academies they conducted and the hospital and orphan asylum of which they took charge have been referred to in these sketches or will be treated of under the heads of those institutions. The ranks of the community soon began to increase both by accession for some time from Ireland and from native aspirants to religious perfection. "In 1848 several of the Sisters having fallen victims to the ship-fever, then so prevalent in the city, and serious fears being entertained for the safety of the rest of the community, Bishop O'Connor, regardless of his own comfort, gave up his own residence to the Sisters, whither they removed and remained until the present convent on Webster Avenue was finished, a period of over two years. The same house served for convent, orphan asylum, and academy; and here too, some classes of the parochial school for girls were taught." (Annual Report of the Treasurer and Rector of St. Paul's Cathedral, form July 1, 1873 to June 30, 1874.) The buildings were improved and enlarged from time to time, as will be noted in the next volume of this work.

#### ST. XAVIER'S ACADEMY

No sooner had the Sisters of Mercy established themselves in Pittsburgh than they sought to extend the sphere of their usefulness. Encouraged and directed by Bishop O'Connor, who was always their steadfast friend, they resolved to establish a convent and an academy for young ladies near St. Vincent's Church, Westmoreland County, on the turnpike leading from Philadelphia to Pittsburgh and about forty

miles east of the latter city. Father Stillinger had transferred his residence from St. Vincent's to Blairsville, some time before; the Benedictine Fathers had not yet arrived, and the brick residence which the pastor had built in 1835 being unoccupied would serve as a temporary home for the community and the cradle of their institution. Soon, however, they came into possession of a farm of one hundred acres lying about one and a half miles south of St. Vincent's, to which they have since added another hundred acres of adjoining lands. Here they prepared to lay the permanent foundation of their convent and academy. Few places could have been better chosen or fitted by nature for such an institution, as everyone who has visited it since its establishment can attest. The spot chosen for the buildings rises gently above the adjacent grounds and affords an admirable view of the surrounding country and of the Chestnut Ridge which extends north and south about six miles east of the academy. Many a venerable oak of the primeval forest is yet standing on the recreation grounds to carry alike the imagination of the light-hearted schoolgirl and the thoughtful religious back to the days, little more than a century ago, when the forests reechoed the howl of the wolf, the scream of the panther and war-whoop of the Savage. It is certainly a paradise, if there be such a place amid the smoke of western Pennsylvania. To this charming spot the Sisters transferred their convent and school when the buildings were ready to receive them, in May, 1847, and they named it in honor of the Apostle of the Indies. The increased accommodations soon began to have their effect in establishing for the institution that reputation for imparting a thorough religious and secular education which it has since maintained and enhanced. The building of the Pennsylvania Railroad, which passes about two miles north of the institution, placed it in direct and easy communication with both the east and the west. As time went on the Sisters were enabled to enlarge and improve their buildings and grounds and render them still more attractive. And this brings us down to the close of the period embraced in this volume. But even at this early date in their history, the Sisters had branched out into a number of places not only in the original diocese of Pittsburgh, but also into other and even distant localities in this country.

#### PAROCHIAL SCHOOLS

As yet the parochial school system was in its infancy, although a number of schools had been opened for some years. There were sixteen parishes with schools; seven taught by religious and nine by lay teachers, and efforts were being made to open others in the near future.

## THE MERCY HOSPITAL, PITTSBURGH

"The poor you have always with you," is a truth applicable to the Church in every age; but under certain circumstances it comes home to us with peculiar force. Ours is a population in which objects of charity are always numerous; and though these are the first to enlist our sympathy and kindle the flame of Christian charity, there are not wanting others who in time of sickness, prefer to be served by persons who have devoted themselves by vow to works of mercy. Although Bishop O'Connor displayed a master mind in the organization of the

new diocese, he could not do all things in a day; and hence it was not until the beginning of 1847 that he saw the first hospital opened in Pittsburgh, which was at the same time the first in western Pennsylvania. In January of that year the Sisters of Mercy rented a house and opened the Mercy Hospital for the reception of patients; and with the return of spring arrangements were made for building a permanent institution. Large lots were secured on Boyd's Hill, about half a mile from the cathedral, and near the summit of the bluff overlooking the Monongahela River. Work was commenced in August, and the building was ready for the reception of patients in April, 1848. The building was of brick, 125 feet in length, narrow and four stories high. completion it has been under the care of the Sisters of Mercy, and is the property of that community. For about twenty years collections were taken annually, and the churches contributing had certain privileges with regard to the sending in of patients; but at the end of that time it became and still is self-supporting; and as will be seen later on, it has grown to be one of the largest and best equipped institutions of its kind in the country. The devotion of the Sisters to the care of the sick, their skill and the admirable order that reigned in every department of the hospital soon secured for it a name and patronage that show the superiority of Christian charity over much-vaunted Philanthropy. But the very charity of the institution made its existence a constant struggle for many years; and this is perhaps the highest praise that could be bestowed upon it, that, not content with the good it was able to effect, it longed to extend its kind offices still further in behalf of suffering humanity. Further reference will be made to this important institution in the course of this work.

#### SCHOOL SISTERS OF NOTRE DAME

The following sketch was kindly furnished by the Sisters: The Congregation of the School Sisters of Notre Dame was founded by St. Peter Fourier at Poussey, France, in 1597. It spread into Bavaria, Germany, in the seventeenth century, and flourished until its suppression during the Napoleonic War of 1809. It was reestablished in 1833, by the saintly bishop of Ratisbon, Michael Wittman and his friend Rev. Francis Sebastian Job, who laid its foundation in Nuenburg vorm Wald, Ratisbon, with his own means.

In 1847 six Sisters from Munich came to this country. August 15th they reached St. Mary's, Elk County, Pa., at that time belonging to the diocese of Pittsburgh. Two Sisters took charge of the little school there. They remained at St. Mary's until November, 1849.

The Rt. Rev. John N. Neumann, afterward Bishop of Philadelphia, invited the Mother-General, Mother Mary Teresa, to take charge of the school at St. James' Church, Baltimore, Md. Here the first permanent foundation of the order was laid. In 1848 the Redemptorist Fathers of St. Philomena's, Pittsburgh, requested the Sisters to take charge of the girls' school. September 16th two Sisters and a postulant were sent from Baltimore, and the following Monday, Sept. 18th, the Rt. Rev. Bishop O'Connor came to bless the school building and the dwelling of the Sisters. This was the first German school taught by religious in the diocese of Pittsburgh.

Since 1849 the people were speaking of having a German orphan asylum. At different times orphans were brought to the Sisters at St. Philomena's who could not refuse to take charge of these poor children. In 1851, July 22nd, the corner-stone was laid for St. Joseph's Orphan Asylum on Troy Hill, Allegheny. The building was completed May 1, 1853. The care of the institution was then given in charge of the School Sisters of Notre Dame. On July 25, 1854, the orphan asylum was destroyed by fire. The forty-one orphans came down to St. Philomena's. The Rt. Rev. Bishop offered hospitality to the Sisters and children at St. Paul's Orphan Asylum, but a kind man in the neighborhood of St. Philomena's placed his house at their disposal, and so the Sisters and children could remain there until May 1, 1855, when the orphan asylum was reopened.

## ST. PAUL'S R. C. ORPHAN ASYLUM

The city of Pittsburgh and its immediate surroundings which from early times contained a large laboring population, depending for the most part on a small number of industries, such as the manufacture of iron, glass, etc. and the mining and shipping of coal, all of which, it will be seen are more or less interdependent, must, in the nature of things contain a considerable number of poor; for no branch of industry as a rule continues for a long time without temporary cessations. Unfortunately, too, there is in the minds of many of those who are employed in the iron and glass works an opinion that the use of stimulants is necessary for them in order that they may bear the intense heat to which they are exposed. Agriculture has also become so unpopular that our manufacturing centers are being constantly crowded with a class of persons, principally youth and young men, who labor under the delusion that country life is too quiet, and that because they receive regular cash payments they must necessarily do well. Yet nothing is better demonstrated than the fact, that high wages and regular cash payments foster extravagant habits, and reduce many of those to poverty who receive them, unless they, and especially their wives, have been trained in the school of domestic economy, which is too seldom the case. And as the majority of these laborers are Catholics, should death carry them off, or accident disable them, a heavy burden is laid on the Church to take care of their children. There are doubtless, many orphanchildren who have been reduced to destitution without any fault on the part of their parents; but if these were the only ones, it would not be difficult to take care of them. Although we are now treating only of the period embraced within this part of our history, it differed little from the present; human nature is always the same, and human conditions differ little with the lapse of time.

Recognizing the importance and necessity of beginning early to care for the small number of orphans and other destitute children depending upon Catholic charity, Rev. John O'Reilly, then pastor of St. Paul's Church, adopted measures looking to the opening of an orphan asylum in 1838; and on July 6th of that year he organized "St. Paul's Orphan Society", with himself as president, Joseph Armstrong vice-president, John Andoe, treasurer and Luke Taffe, secretary, and a board of twelve managers selected from among the leading Catholic

laymen of the city. To prevent confusion with a Protestant institution of the same name, the title was afterward amended to that of "St. Paul's Roman Catholic Society", which name the asylum itself, when opened, assumed. This society has existed to the present time, and according to the terms of the charter the board of managers must be selected from its members by an election to be held June 29th of each year. But the society has long since dwindled into comparative insignificance for want of being properly worked up.

A charter was obtained from the State Legislature April 3, 1840, legally constituting "St. Paul's R. C. Orphan Asylum", and authorizing it to receive, care for, and dispose of "any orphan child or children, and such other children as may be deprived of one parent".

Soon after this Father O'Reilly purchased lots at the corner of Webster Avenue and Chatham Street, not far from the cathedral, those on which St. Mary's Convent of Mercy stood until lately and having erected a building, opened an orphan asylum, which he placed in charge of the Sisters of Charity. When these Sisters withdrew from the diocese, in 1845, the asylum passed into the hands of the Sisters of Mercy, who have since had charge of it. The care of the larger boys soon began to add to the present difficulties; and a solution was sought which was, as we shall see more fully in a subsequent volume of this work, by no means successful. A farm of 247 acres, situated in the northwestern part of Lawrence County, near the western boundary of the State, had been bequeathed to the diocese by a Mr. William Murrin, on the conditions that an orphan asylum should be built on it, and a resident chaplain stationed there. Thinking that it could be made the home of the larger orphan boys, who might help to support themselves by tilling the ground, a part of which was already in a state of cultivation, a number of them were transferred to the farm and placed in charge of the Franciscan Brothers from Loretto about the year 1849. A brick asylum sufficient for their accommodation was built, and the result of the experiment was anxiously awaited. But the distance from Pittsburgh, the inconvenience and delays of travel and communication—for none of the railroads leading west from the city had as yet been built—the expense of purchasing stock, farming utensils, etc., and sending them out; and the impossibility of persons wishing to adopt boys going so far to make a selection, with a few other drawbacks, proved very soon that the project was impracticable. The children were withdrawn after a short time, and it was next proposed by certain persons to open an ecclesiastical seminary on the farm. This was not, however, permitted by the terms of the bequest; and in order to make the most of the elephant which the bishop had on his hands, he sold the farm to the diocese of Cleveland for \$3,000 about the year 1851, to which it still belongs.

## ST. JAMES' CHURCH, NEW BEDFORD

The village of New Bedford is situated in the extreme northwestern part of Lawrence County and of the diocese of Pittsburgh, and within about half a mile of the State line. A few families settled in that section at an early day, and one of them, Mr. William Murrin, above mentioned, donated a large farm for an orphan asylum. The people were visited by a priest from about 1838, but it is uncertain whether the Holy Sacrifice was offered prior to that date or not. These visits were at first made only at distant and irregular intervals, but afterward pretty regularly once a month. Among the priests who shared in this missionary work were Revs. E. F. Garland, A. P. Gibbs and Thomas M'Cullagh, of Pittsburgh, whose lives have been already The last named seeing the number of families slowly increasing and becoming more thoroughly organized into a congregation, thought it advisable to build a church on the farm, for up to that time the people had heard Mass in a private house. With this object in view he opened a subscription, but before he had collected sufficient to begin work, the mission passed in 1847, into the hands of the newly appointed pastor of Beaver, Rev. James Reid, who carried the plan of his predecessor into execution, and put up a little frame church which he placed under the invocation of the Apostle St. James. In 1854 the congregation of New Castle was organized, and the church was visited at intervals until the pastoral care was transferred, as the property had been, to the diocese of Cleveland.

Returning to the orphan asylum: the diocesan seminary on the South Side had been closed, as we have seen, in the summer of 1851, and it was not the intention of the bishop to again open it in that place. He accordingly donated the frame building that had been used as the seminary, with the two hundred foot square of ground on which it stood, to the board of managers; and the male orphan asylum was opened there toward the close of the same year, under the care of the Sisters of Mercy. Soon after a brick building was erected to serve in part for the orphans and in part for the Sisters. The female orphan asylum still continued at Webster Avenue, and at the close of that year there were seventy girls in the asylum, and twenty-four boys in their home on the other side of the Monongahela River. The further treatment of this institution will be deferred to our next volume.

## ST. JOSEPH'S GERMAN ORPHAN ASYLUM

The German, like the English orphan asylum, naturally took its rise near the parent church. In 1849 a colony, or foundation, of the School Sisters of Notre Dame came to St. Philomena's Chuch, Pittsburgh from Baltimore, and took charge of the girls' school. A little later in the same year the new brick building, yet standing at the corner of Penn Avenue and Fourteenth Street, destined as a school for the children and a convent for the Sisters, was finished and occupied. There being as yet no German orphan asylum, the Sisters received the female orphans into the convent and cared for them. But the number increased, and their home, which was never meant to be permanent, was soon crowded; and nothing was left but to provide a more suitable home, and one that would supply the future as well as the present wants of the destitute little ones. A very eligible plot of ground containing about four acres, was purchased on Troy Hill, North Side, in 1850, and the building of an asylum was soon after commenced under the supervision of the rector of St. Philomena's Church, which was not however, finished for occupation till the spring of 1853. On May 1st of that year a number of Sisters from St. Philomena's with twenty-four orphans entered their new home. It was a neat, substantial, brick building, sufficiently large to meet the wants of the inmates for a number of years, and stood out prominently on the brow of the hill overlooking the Allegheny River and much of Pittsburgh beyond, and being to the north of the cities it was not exposed to the cloud of smoke which almost constantly hangs over our industrial city, while it enjoyed a constant supply of fresh air and delightful scenery. But the Sisters and children were not long in their new home before a calamity overtook them which left them in a more destitute condition than they were before. summer of 1854 had prepared the way for a conflagration by drying up the springs and the water supply in general, the asylum took fire on July 25th, and was totally reduced to ashes, without it being in the power of anyone to stay the flames. The loss in addition to the amount covered by insurance, was \$800. The orphans numbered thirty-five at this time; and nothing was left but to supply them with a temporary home as soon as possible. This done, a much larger brick building was commenced on the site occupied by the former. The asylum which is 80 by 40 feet, was pushed forward with all dispatch; and though not vet completed, was ready for occupation before the cold weather set in. It is three stories without the basement, and with the additions that have since been made to it, is one of the most prominent buildings on Troy Hill. The institution did not at first enjoy the advantage of a resident chaplain owing to the scarcity of priests, but in 1853, Rev. John F. Wolf came to this country, and being too far advanced in years to engage in active missionary work, was named chaplain of the asylum, a position which he held till the time of his death, October 18, 1867. (page 156.)

## DIOCESAN STATISTICS AT THE CLOSE OF A. D. 1860

Priests of Religious Orders 34; Secular Priests 50; Priests ordained during the year 6; Total number of priests, 86; Churches 77; Seminary 1; Clerical students 30; Male religious institutions 4; Female religious institutions 3; College 1; Other male religious institutions 3; Female literary institutions 2; Orphan asylums containing 187 orphans 3; Hospital 1; Catholic population about 50,000.

End of Volume I.

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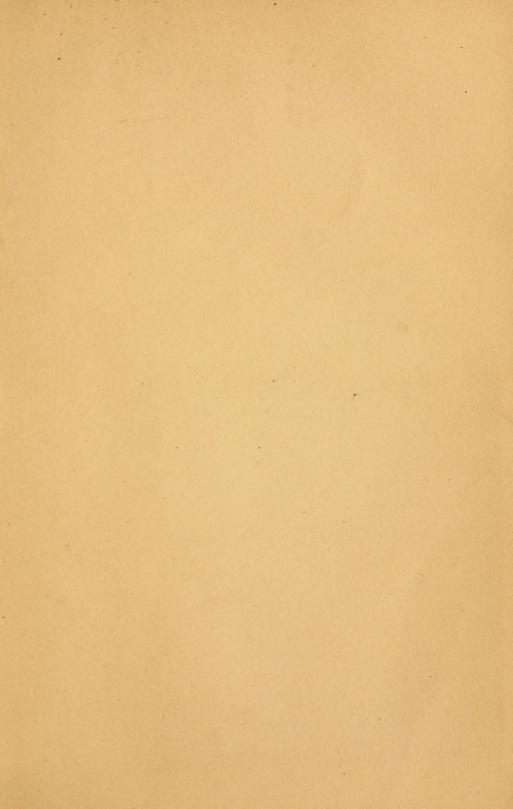
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